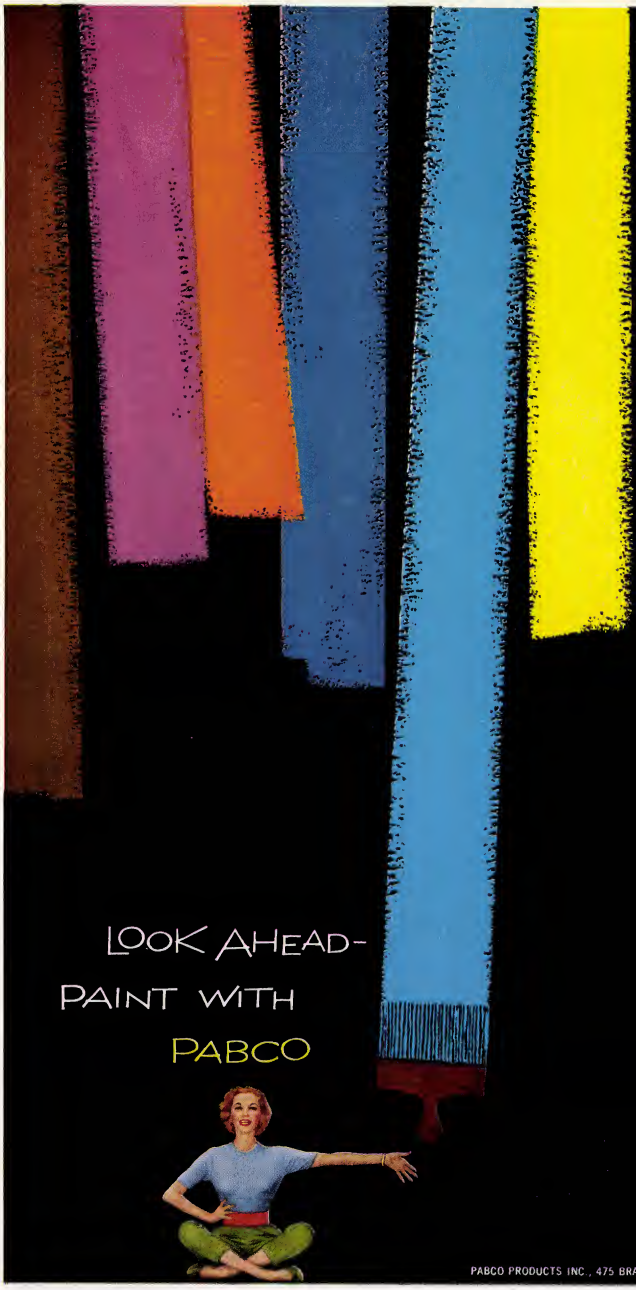


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by Dr. Franklin S. Harris, Jr.

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MAN and many other animals have night and day vision. Chickens have only day vision, and when light fails, they go to sleep, as do also hawks and turtles. Moles, owls, and mice are active at night since they have only night vision. In clear air the human eye can see a candle at 14 miles or a lighted match at 10; this means that only about six or seven light quanta reach the eye, as pointed out by Professor Selig Hecht.

AN AVERAGED-SIZED potato contains between five and six billion cells.

ALTHOUGH apparently the first real proof that the sum of the squares of the sides of a right triangle is equal to the square of the hypotenuse was given by Pythagoras, the Babylonians had used "Pythagorean numbers" by 1600 B.C., and the Chinese used the theorem in 1000 B.C. More than a hundred different proofs have been given for it.







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The "Meeting at the Summit" —Geneva, July 1955

by Dr. G. Homer Durham
VICE PRESIDENT, UNIVERSITY OF UTAH

In the last Era comment was made that "there is basis for expecting some relaxation in world tension in the next few years"; that "granted certain conditions, a slow realignment of Russia towards the West is not inconceivable"; and that "China may well hold the keys to much of the world's future." Since those lines were written, the "meeting at the summit" occurred in Geneva, Switzerland, July 19-23, 1955. The significance of the foregoing points has been confirmed. Departing from the conference with the Soviet, British, and French leaders, President Dwight D. Eisenhower declared (Geneva, July 23): "I came to Geneva because I believe mankind longs for freedom from war. I came here because of my lasting faith in the decent instincts and good sense of people who populate this world of ours. I shall return home tonight with these convictions unshaken and with a prayer that the hope of mankind will one day be realized."



Most of the United States shared that prayer. Radio commentators during the week asked listeners to join with them, sometimes silently, sometimes audibly. On Friday, July 22, in Washington, D. C., the cabinet met in the President's absence under Vice President Nixon. As reported by United Press:

"At Nixon's request, Agriculture Secretary Ezra Taft Benson opened the meeting with a prayer for success of the talks at Geneva. Nixon suggested the spoken prayer instead of the cabinet's customary opening of silent prayer."

Such audible expression of felt "public opinion" has great political importance. Why?

In the search for peace and relaxation of world tension, public opinion must continue to play a fundamental role. The concurrence of the world-wide fear aroused by nuclear weapons, recent change of regimes (especially in Russia since the death of Stalin), and the general break-up of the two-power world, helped make Geneva possible. New machinery is now set in motion. Foreign ministers of the Big Four will resume meetings in October 1955. They will meet to study:

1. German reunification.
2. European security.
3. Disarmament.
4. Improving contacts, East-West.

Immediately on President Eisenhower's return, the chairman of the foreign relations committee of the US Senate, Walter F. George (Dem., Georgia), called (July 24, 1955) for a "face to face" meeting between top US diplomats and the Chinese communists within "six months." There will be many other developments. Public opinion must, in the United States, be extremely aware and cautious on the following points:

1. China was *not* present at Geneva in July 1955. This is a fundamental fact, of which Senator George's statement takes cognizance.
2. The Russians have three major concerns immediately:
 a. Fear of rearmed German power on their European flank.
 b. Internal economic problems.
 c. Russia's position in Asia.
3. The main show, from now on, is therefore to watch the Russian maneuvers to dissolve NATO, unify Germany as a Soviet economic, if not military, ally, while attempting to build greater strength and influence in Asia.

With a revived Germany as the potential arbiter of western Europe, all this means that we are back to vigorous diplomacy as a principal factor in reducing international friction. The summit conference helped crystallize this new atmosphere. What else does it mean?

It also means that the United States has regained the position of strength and leadership it enjoyed in 1945, but failed to realize. The rearmament program (commenced in 1947), NATO achieved in 1949, SEATO in 1954, has re-built American power to the point where the unique and peculiar attributes of the Eisenhower personality, aided by Senator George's influence in the Senate, could make the "swing." The fact that Senators Knowland, Millikan, Bridges, and of course McCarthy, have declined excessive favorable comment on the President's efforts up to this point, reveals a reservoir of political skepticism and suspicion. This will tend to keep current opinion from millennial day-

(*Concluded on page 614*)

teach His word...

...yea, in wisdom, all that He seeth fit that they should have *(Alma 29:8)*



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The Cover

The Swiss Temple, eleventh completed in the history of the Church, and the ninth to be presently in use by the Church of Jesus Christ of Latter-day Saints will be dedicated September 11 by President David O. McKay. Photographs of the temple were adapted for cover use by Hal Rumel.

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Y.M.M.I.A. Offices, 50 North Main St.
Y.W.M.I.A. Offices, 40 North Main St.
Salt Lake City 1, Utah

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103. Act of October 1917, authorized July 2, 1918.

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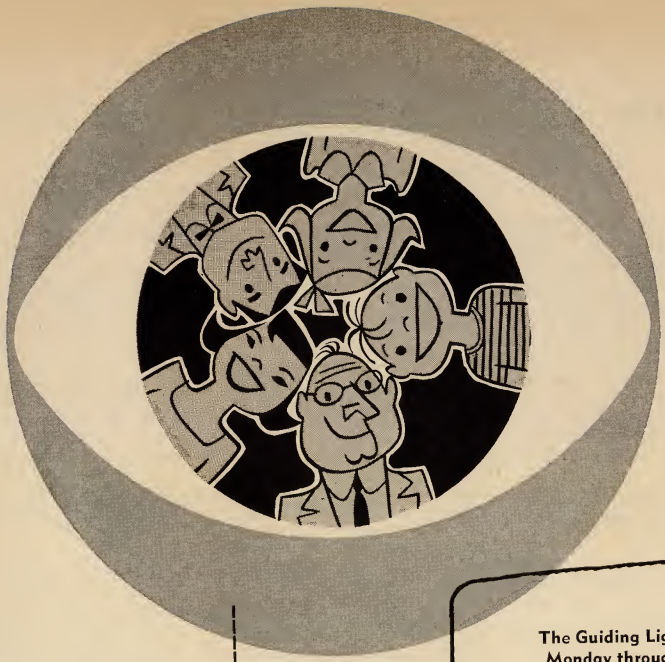
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These Times

(*Concluded from page 610*)

dreaming. The expenditure of forty billions a year for the armed services and more than three billion for foreign aid in 1955-56, will help maintain the world platform for American influence. Release of US Air Force plans to produce a supersonic jet interceptor ("capable of dealing with Russia's new advanced heavy bombers") on the same day that Molotov, Bulganin, Eden, Eisenhower, and the rest were lauding the "results of the Geneva parley" indicates this aspect of the facts of life. That Eisenhower is aware of the uses of propaganda (both at home and abroad), despite deep concern for improvement of east-west relations, was illustrated by a certain reluctance one afternoon to pose for photographers in a handshake with Bulganin. His *real* concern, on the other hand, was evidenced in the special luncheon, arranged privately, with Marshal Zhukov. This excellent illustration of the distinction between the real and the apparent is a good lesson, as was the President's sincere offer to exchange military "blueprints."

Russia is certainly wearing a new face, actually "faces," for the replacement of Stalin-like personal rule for committee rule seems quite real. Malenkov, remember, survives and smiles. Molotov's and Khrushchev's smiling faces and convivial manners may be only apparent. But at least one sees their pictures at gay places in daylight, not merely on the reviewing stand or at some midnight tryst in the Kremlin as was true of Stalin. To change the nature of the Russian state, short of war, would be one of the major evolutions of history. States, throughout history, have rarely, if ever, changed their nature short of violence, bloodshed, war, or revolution. The Geneva conference, coming on the heels of the preceding "ice breakers," may well mark the end of the cold war. The Russian government newspaper, *Izvestia* ("Light"), in a front-page editorial, July 24, 1955, hailed the conference as "the beginning of a new stage in international relations." President Eisenhower stepped off the *Columbine III* at Washington's national airport the same morning and said, "There is evidence of new friendliness in the world." The British Foreign Secretary, echoing Sir Anthony Eden said upon his return to London, "We have identified the problems and we have set up the machinery to deal with them." Harold Macmillan, in uttering these words, perhaps made the most sense for the long run, because problems have been identified in Europe and machinery established to deal with them, with Asia and China perhaps to follow.



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The Church Moves On

A Day To Day Chronology Of Church Events

June 1955

19 Several weeks ago seventeen counties in north Mississippi had been taken from the Southern States Mission and added to the East Central States Mission. Today the remainder of Mississippi was tranferred to the Texas-Louisiana Mission. The name of the mission was then changed to the Gulf States Mission, which now includes Texas, Louisiana, and parts of Mississippi.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Alexandria (Virginia) Ward, Washington Stake.

20 The thirty-second annual Leadership Week at Brigham Young University began today.

22 The roadshow presentation of the MIA Southern California conference was given at the East Los Angeles Junior College auditorium.

This was the eightieth annual Old Folk's Day in Salt Lake City.

23 The camping institute of the Young Women's Mutual was held as part of the MIA Southern California conference.

The MIA Southern California conference presented *San Juan Outpost*, in the auditorium of the East Los Angeles Junior College.

24 General sessions of the MIA Southern California conference began in Los Angeles.

The music festival of the MIA Southern California conference was presented in the Hollywood Bowl.

25 The First Presidency announced the appointment of President Clifton G. M. Kerr of the South Bear River (Utah) Stake, to preside over the British Mission, succeeding President A. Hamer Reiser. President Kerr filled a mission in the British Isles from 1928 to 1930. He has served in the various auxiliaries of the Church on both a ward and stake level. He is a former bishop of the Tremonton Second Ward, and a former member of the Bear River Stake high council and presidency. President Kerr and his wife, the former Irene Pack, with their two sons, John and Nolan, will go to England sometime in the fall. Their son Rolfe, a student at Utah State Agricultural College, will join them about the first of the year. Their eldest son, Duanne, is now completing his mission in the Canadian Mission.

Departmental sessions of the MIA Southern California conference were held in Los Angeles.

The dance festival of the MIA Southern California conference was presented in the stadium of the East Los Angeles Junior College.

26 The second annual MIA Southern California conference came to a close with general sessions including one under the direction of the speech department, at which President Stephen L Richards was the guest speaker.

Elder Percy K. Fetzer, formerly first counselor, sustained as president of the Temple View (Salt Lake City) Stake, succeeding President Adiel F. Stewart. Elder John R. Burt, formerly second counselor, sustained as first counselor, and Elder Thomas S. Monson sustained as second counselor.

Elder Phil D. Jensen, formerly second counselor, sustained as president of the Alpine (Utah) Stake, succeeding President Edward W. Burgess. Elder Delbert Chipman was also released as first counselor. President Jensen's counselors are Elders Stanley D. Roberts and Homer F. Royle.

July 1955

2 It was announced that *America's Witness for Christ*, the sacred pageant presented at the Hill Cumorah each August, would have twelve scenes this year.

5 The Genealogical Society of the Church opened its recently remodeled fourth floor facilities, which contain one hundred microfilm reading machines.

9 The First Presidency announced the appointment of Elder Douglas H. Driggs of Phoenix, Arizona, to preside over the Northwestern States Mission, succeeding President James A. McMurrin. President Driggs filled a mission in the Eastern States beginning in 1928. He has long been interested in the welfare of boys and is president of the Roosevelt Council, Boy Scouts of America. At the time of this call to the mission field he is the senior member of the Phoenix Stake high council. Accompanying him to the field of labor will be his wife, the former Effie Killian, and the youngest of their four children, Anne.

10 President Stephen L Richards of the First Presidency dedicated the chapel of the Idaho Falls Second and Sixteenth wards, Idaho Falls (Idaho) Stake.

12 The First Presidency announced the appointment of Elder Henry D. Taylor to succeed President Bryan L. Bunker of the California Mission. At the time of this appointment, President Taylor was serving as president of the East Sharon (Utah) Stake, and as chairman of the Mt. Timpanogos welfare region. He filled a mission to the Eastern States from 1924 to 1926. He is a former bishop of Pleasant View Ward and a former president of Sharon Stake. To this mission-field assignment with President Taylor will go his wife, the former Alta Hansen, and two of their four children.

16 The First Presidency announced the appointment of Elder Frank D. Parry to succeed President Lyman S. Shreeve of the Uruguay Mission. President Parry was formerly a member of the presidency of the Seattle (Washington) Stake where he served for ten years. Prior to that, he served as bishop of the University Ward, Seattle Stake. As a young man he served as a missionary in the Mexican Mission. His wife, the former Louise Bush, and their three children will accompany him to the mission field.

The First Presidency announced the appointment of Elder Edgar L. Wagner of Colonia Dublan, Chihuahua, Mexico, to succeed President Gordon M. Romney of the Central American Mission. President Wagner, at the time of his appointment, was serving as stake Sunday School superintendent of the Juarez Stake. He is a former bishop of the Dublan Ward there. As a young man he served a mission in Mexico. To this mission assignment with him will go his wife, the former Gladys Kotter, and one son.

20 A children's parade in Salt Lake City featured the opening of the annual celebration noting the coming of the Utah pioneers. This evening the first performance of the rodeo was held. Performances were scheduled for Thursday, Friday, Saturday, and Monday evenings.

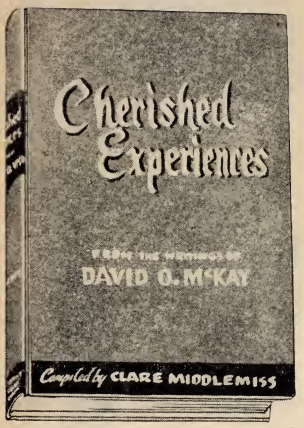
23 The appointment of Catherine Bowles of Nephi, Utah, to the general board of the Deseret Sunday School was announced.

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The combination of Yucca whipplei and Prickly Pear (Opuntia) in full dress shows the desert off to its best advantage.

—*Photograph by Josef Muench*

Wild Cactus Acres

by Eva Willes Wangsgaard

We left the flower show's bright blooms to drive
Across the town below the canyon's mouth.
Among the rocks was beauty more alive
Than all the gardens' hoard, east, north, or south.

If primrose wed begonia, then perhaps
A rival for this beauty might be born.
Unusued to pampering-hands the cactus traps
The whole of sunset's hues with lobe and thorn.





DARK CAMEO

By Alma Robison Higbee

THE LAST RED cow came down the lane,
The breeze bore wild grape musk,
The hills put off the robe of day
And donned the cloak of dusk.

Dew filled the lily's honied cup,
Where late the bright bee sipped;
Upon the darkened slate of sky
Night wrote in golden script.

ASPENS IN AUTUMN

By Elizabeth A. Hutchison

ON THE sloping height, remote and cool,
An aspen grove is a gleaming pool,
Cupped in the forest of somber pine,
And etched by autumn in clean design.
The frail leaves quivering in the sun
Might very well be of the sunlight spun;
But waves that ripple in the mountain breeze
Are shimmering gold of the aspen trees.
They drench the air and splash on the sand,
Rimming the pines in a luminous strand,
And he who walks on the shining shore
Seems very near to the sky's bright door.

INDIAN SUMMER

By Katherine F. Larsen

HERE SHE still lingers, bare feet in the strewn
Gold leaves, caught breathless in the antique spell
That holds bright tree, rust carpet, where too soon
Rude northeast winds will keen the season's knell.
She drapes a gray chiffon-haze mantle brief
On tawny shoulders, languorously smiles,
Reluctant to draw a breath, disturb one leaf,
Where gold and scarlet riot down calm blue miles.

Suspended in time, robed in rich amber, such
As well she may not wear another day,
She feels the imminence of Frost's sharp touch
Which one day soon will startle her away,
And all the golden languor of the land
Be stripped and strewn by Winter's ruthless hand.

WHEAT HARVEST

By Mildred Goff

A BLUE-JEANED king upon a lofty throne,
The high seat of his clanking harvester,
Across the golden fields he rides alone,
His ear attuned to every rasp and whir.
Sometimes he whistles, sometimes sings aloud,
And watches where the heavy wheat heads drop.
Appraising anxiously each puff of cloud
That threatens rain upon the precious crop,
He thinks of those whose hunger will be fed
Upon this wheat, transmuted into bread.

THE DAYS I LOVE THE MOST

By Stanton A. Coblentz

THE DAYS I love the most, of all our days
High in these windy mountains of the west,
Are when the clouds, in Alpine whites and grays,
Pile huge against the summits, crest on crest;
And when their loosened ranges, in the blue
Of skies as lustrous-pure as lakes of dream,
Roll overhead, with shadows that pursue
The fleeing light—a never-ceasing stream!

Then, in the alternating gloom and blaze,
When vapory peaks eclipse the sun and pass,
A sense of greatness lifts me; and I gaze
In exaltation at the blown cloud mass.
And in the gales, that beat with unseen wings,
I feel the jubilance at the heart of things.

ACCORDING TO SCHEDULE

By Lucretia Penny

FLAME-TIPPED, the leaves of fall
Reach out to burn
Bridges behind another year
That shan't return.

RED GERANIUMS

By Mabel Jones Gabbott

THROUGH summer days they filled their space
With spicy scent, and squatty grace,
With blooms that rivaled happily
My mother's generosity;
We watched each shade of red appear
And said, "That's mine for school, this year";
Then fall would come, and she would snip
Of every hue a healthy slip;
And cousins would stop by and say,
"A red geranium, if I may."
Fragrant leaves, ringed in dark bands,
Slipped and potted with loving hands,
Red geraniums, soon to sing
Against a schoolbell's vibrant ring,
Left the garden each September
In the halcyon days that I remember.

WE THANK THEE

By Gladys Hesser Burnham

FOR ALL the beauties of this tranquil land,
Pine-clad hills and rushing mountain streams,
Meadows of lush grass and star-eyed bloom
Bordered with drifts of quaking asps and dreams;

For quiet lakes of rhythmic seashore swell
Of breaker's gently rolling, harnessed might;
Burnished deserts, rimmed with rainbowed-hills,
Brighter stars there light the tranquil night;

We thank Thee for the peace and dignity
Of sunsets and of softly falling snow.
Nature spreads a balm that covers all
Ugliness and casts a vivid glow.

GARDEN AT DUSK

By Ethel Hope Hodson

DUSK NOW slips into the garden
And its pattern slowly traces
In each cranny, in each crevice,
And on flowers' elfin faces;
Creeps along the climbing roses;
Touches lilies with cool fingers;
Carpets every path and corner;
On the fence and low gate lingers;
Tarries with a calm assurance;
Nor asks once if it may borrow
All the peace and tranquil beauty
Of my garden—till tomorrow.

ON THE STREET OF THE SILVER LANTERN

By Ethel Jacobson

ON THE Street of the Silver Lantern
Where the violet shadows lay,
I walked, and my heart was heavy
A long and lonely way,
For no voice broke the silence
Save a dove in the willow tree,
And no one walked beside me
Except a memory.

But the darkness swiftly lifted,
And my heart was suddenly light
As it echoed the dove's soft murmur
In the still and listening night.
Oh, the violet shadows vanished
In pearly moonlight then.
On the Street of the Silver Lantern
I met my love again!

FIELDS AT NIGHT

By Miranda Snow Walton

I STOOD in whispering fields at night,
And loveliness was there;
The moon came down and touched a tree,
Ran fingers through her hair.
The tranquil wind caressed the fields,
And ripened wheat reclined;
While thoughts of you, like homing birds,
Came flying to my mind.
Was it the yearning thought of you
Or the beauty of the grain
That filled my eyes with blinding tears
And knifed my heart with pain?

SUMMER'S END

By Zara Sabin

HERE at the farm, quite suddenly,
our lives are tranquil as a clear deep stream
flowing between high green banks.
We weed no more but leisurely
gather the ripened crops. Our days now seem
more mellow—time for giving thanks!

Beauty surrounds us. Full and dark
the corn silk falls from golden rustling leaves
blown gently by a wandering breeze.
The richness of scarlet tomatoes mark
the garden's end. Cool cucumbers weave
with scalloped squash, a patterned frieze.

Wild grapes hang red and sweet along
the meadow's edge. Slowly down the road,
boldly outlined by westering sun,
with supple movement, sure and strong,
the great farm horses move their lumbering load
of fragrant hay. Summer is done.



Concerning Faith

by President David O. McKay

MAN'S SPAN of life may be comprehended by three terms: that which was, that which is, and that which will be. Mormonism means to me the true philosophy of these three states of being. It explains the past; it is a safe guide for the present; it unveils the future.

It gives to me an assurance that God is truly my Father and that therefore I must have inherited his immortality. This explanation of my beginning is the anchor of my soul amidst the unsettled, never-resting theories advanced in attempted explanations of the origin of man. So far as man's antemortal state is concerned, I rejoice in the fact that "he was in the beginning with the Father."

My faith means an unfailing guide through the present existence, a final solution of life's problems. It teaches me that only through individual effort may true success and happiness be obtained. Only through cleanliness and purity of thought, of word and action may we enjoy to perfection the inspiration of the Lord. There is no aristocracy of birth in the kingdom of God, no truly eternal reward to an individual through the excellency of another's character. Everyone must work out his own salvation. This life is truly a garden in which every person gathers fruits from the seed he plants. If he plants weeds, weeds will he harvest. If he plants flowers and useful grains, beautiful flowers and rich harvest will reward him. But an abundant harvest is the result only of painstaking, intelligent cultivation.

Though I've had but glimpses of the comprehensiveness of the gospel, yet it includes for me all the conditions necessary for the physical, the intellectual, the moral, and the spiritual development of this human life. Obedience to it means obedience to the laws of health and happiness. It means the keeping of the body pure and undefiled and the spirit attuned with the infinite.

My faith is a constant inspiration to search always for truth, to seek ever for what is "virtuous, lovely, or of good report or praiseworthy."

My faith as well as my heart assures me that the dearest possession a man has is his family. In the gospel we have the divine assurance that the ties of kindred will transcend the boundaries of death and continue throughout the endless ages of eternity. Thus my faith means more to me than all else in the world; for it gives me the assurance that when the marriage vow bears the seal of the Holy Priesthood, it is as eternal as love, as everlasting as spirit.

The Church of Jesus Christ of Latter-day Saints was established by the authority and through the personal administration of the Savior, who revealed again to the Prophet Joseph the true relationship of man to his maker. Man is in spirit literally the offspring of deity, and as such, through obedience to the laws of life, he may become in all essential characteristics and power like unto the Father.

Faith is the great need of the world today, faith that there is a God in heaven, who is real, not just a force, but a Father who hears prayers and answers them.

Faith in God cannot of course be other than personal. It must be yours; it must be mine; and to be effective must spring from the mind and heart. Every man will do well to pray with Emerson: "O God, make me willing to be willing to do thy will."

Faith is that principle which draws our spirit into communion with the higher spirit which will bring all things to our remembrance, show

(*Concluded on following page*)

The Editor's Page

(*Concluded from preceding page*)

us things to come, and teach us all things. To acquire that Spirit is the high incentive of the sincere seeker after truth.

The gospel, therefore, is to me the true philosophy of life. It comprehends our birth, which is but a "sleep and a forgetting"; our present existence, which is a school in which we learn by experience the great lessons of life; our future, which, if we graduate with honor, is an everlasting experience where, as progressive personal beings we may live in God's eternal realms forever. "The stars may fade away, the sun himself grow dim with age, and nature sink in years; but man shall flourish in immortal youth, unhurt amidst the war of elements, the wreck of matter and the crash of worlds."



by Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

Why Is Oil Used in Administering to the Sick?

Question: *"Why is it that we use oil in administering to the sick? There is no reference in the Doctrine and Covenants directing its use. In our discussions this question has been raised, and why some other oil would not answer just as well as olive oil? When was this practice of anointing with oil introduced?"*

Answer: We use olive oil in administering to the sick because the Lord has instructed it. It is true there is no mention in the Doctrine and Covenants to the use of oil in administering to the sick, but there are references to the anointing with oil in the conferring of authority and sacred blessings. This practice has come down to us from the time of the organization of the Church, according to the pattern anciently given.

It was an olive leaf that the dove brought to Noah indicating that the water of the flood was abated. From that time on the olive leaf or branch and the dove have been emblems of peace and purity. In many parables in the scriptures, the olive tree is mentioned as symbolic of righteousness and having reference to the kingdom of God or the Church. In the fifth chapter of Jacob, in the Book of Mormon, is found a prophetic parable of the planting of branches of the "tame olive tree," or the house of Israel, in various corners of the earth, and how, when they grew and bore fruit and commenced to decay, the husbandman grafted into these branches of the main tree branches from the wild olive to see if they would revive. This parable portrays the scattering of Israel through the ages and is intensely interesting. Likewise, we find in the Doctrine and Covenants, section 101, there is a parable of the planting of twelve olive trees in the Lord's vineyard. This also has prophetic meaning. In Revelation 11:4, the Lord speaks of his two witnesses as two olive trees, and in Zechariah 4:11-14 is a similar prophetic parable. So we find through all the prophetic writings that olive trees and olive oil are emblems of sacredness and purity.

When the Prophet Joseph Smith sent to the brethren in Missouri a copy of the eighty-eighth section of the Doctrine and Covenants, he prized it so highly that he wrote to them saying: "I send you the olive leaf which we have plucked from the Tree of Paradise," thus applying the thought of purity and wisdom.

The use of olive oil in anointing is from very ancient times. It was the custom to anoint prophets, kings, and holy messengers as a stamp or token of their official calling. In Leviticus, 8:6-12, is an interesting account of the calling of Aaron, and how Moses not only anointed Aaron, but likewise the altar and the vessels, and sanctified them with holy oil. Samuel also anointed Saul and proclaimed him king in Israel, and when Saul transgressed, David was anointed in his stead to be king of Israel. This custom continued in Israel until they were rejected by the Lord and scattered.

The olive tree and its golden oil were among the greatest treasures of Israel. The Lord said to Moses:

"And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

"In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel." (Exodus 27:20-21.)

No other kind of oil will do in anointing. It is very apparent that the oil from animal flesh would never do, and there is no other kind of oil that is held so sacredly and is more suited to the anointing than the oil of olive; moreover, the Lord has placed his stamp of approval on it.

Joseph Fielding Smith

PRESUMPTUOUS SINS

by Arthur M. Richardson

ELOHIM is a God of justice. This is more than an inference. It is a truism. In fact, it is more than that, it is a revealed truth.

His way with men manifests this attribute in full measure. To Moses he said:

> Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.
>
> But the soul that doeth ought presumptuously [when he knows better], whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.
>
> Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. (Numbers 15:29-31.)

Here the Lord recognizes two general classifications of sinners: those who are ignorant of the law; then, those who knowingly sin against the law, who do wrong when they know what is right, who sin presumptuously. The 76th section of the Doctrine and Covenants sets forth the ends of these groups in accordance with the justice and mercy of God.

The story of Eli the priest illustrates the presumptuous sinner. He was a temple priest as were his two sons.

There was a law in ancient Israel that provided that the priests take part of the offerings to be burned for their own sustenance. Eli's sons, while they continued to function in their portion of the priests' calling, had forgotten the God of their father, and were demanding more than their share of the offerings as they prepared them for sacrifice. "Wherefore the sin of the young men was very great before the Lord. . . . " (See I Samuel 2:12-17.)

As Eli, the priestly father of these two unpriestly sons, grew older, he heard of other sins committed by his sons.

> And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.
>
> Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress.
>
> If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. (*Ibid.*, 2:23-25.)

Like most rebellious, wicked sons they refused to take counsel from their father. However, Eli's responsibility did not end with counseling his sons. He had a further responsibility to protect the people from their depredations. This he failed to do. Rather, he allowed them to continue in their priestly office taking advantage of the people physically, spiritually, and morally. Therefore, through a messenger God warned Eli:

> And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?
>
> And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?
>
> Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? (*Ibid.*, 2:27-29.)

Then God pronounced a curse upon Eli and his family which meant their eventual death and severance forever from the priestly office. Even this dire fate failed to stir Eli out of his lethargy to the point where he would discipline his sons. So finally, through Samuel the Prophet, God revealed to Eli that the day was at hand when judgment would fall upon him and his household.

Speaking to Samuel, God said:

> In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.
>
> For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.
>
> And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. (*Ibid.*, 3:12-14.)

In examining God's indictment of Eli two things become apparent: One is that Eli knew, though his son's were adults, that he should have taken disciplinary action against them in addition to merely counseling them; and further, the fact that Eli counseled his sons meant that the two men knew the law and deliberately flouted it. They became presumptuous sinners. For that God took their lives.

Another presumptuous sinner was David. Though he prayed:

> Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. (Psalm 19:13.)

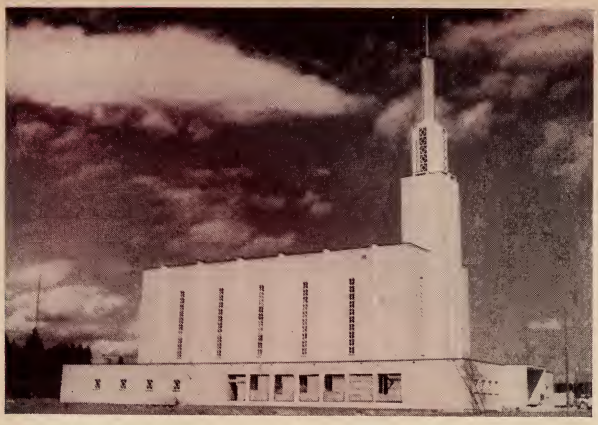
Yet he fell into the great transgression, sinned presumptuously in the murder of Uriah and the stealing fo Uriah's wife, and " . . . hath fallen from his exaltation, . . . " (D. & C. 132:39.)

Unrepentant saints of God who sin presumptuously but not unto the great transgression will come forth in the resurrection, but meanwhile they "shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." (*Ibid.*, 132:26.) Surely no one can expect to lay claim to the forgiving power of the atoning blood of Christ who knowingly sets at naught the laws of Christ. God cannot hold those guiltless who despise authority and authorities, and refuse to keep his law when they know it. (See II Peter 2:9-10.)

Jacob, the Book of Mormon prophet, recognized the enormity of presumptuous sins:

> . . . wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (2 Nephi 9:27.)

(*Concluded on page 671*)



—Photo by G. Schmid

The completed Swiss Temple—the first to be erected and dedicated in Europe.

AGAINST THE BACKDROP

A Temple Is

THE DEDICATION of the Swiss Temple at Bern, Switzerland, commencing September 11, 1955, marks the eleventh temple to be completed in the Dispensation of the Fulness of Times and the first temple to be erected on the continent of Europe. The erection of this temple is a tribute to the faithfulness and the worthiness of the 40,000 members of the Church who live in Europe.

The story behind the dedication is a stirring one and one that is conducive to testimony and faith. The history of any temple beats out the pulse of a people for whom it was erected. That is equally true of the temple that now stands on the outskirts of Bern, on a site of beauty and distinction, even in the land noted for its beauty.

Bern is the capital of Switzerland, where convenes the government of the cantons, which have so long fought for freedom and the rights of man. The city is at once an ancient and a modern city. The glorious Jural Mountains and the magnificent Alps can both be seen on clear days from the temple lot as well as from the city of Bern. The glacial water of the Aare River flows through the city of Bern, making it a rare and beautiful sight. Behind the temple is a luxurious grove, creating a feeling of quiet and peace.

When President David O. McKay with his party, which included his wife and son, Dr. Llewelyn R. McKay, visited Europe in the summer of 1952, the plans were perfected for the erection of a temple on the continent of Europe, as well as in Great Britain. Elder Samuel E. Bringhurst, then president of the Swiss-Austrian Mission, was assigned the responsibility of trying to obtain the land which President McKay had seen which would prove suitable as a temple site. Difficulties arose, however, and in November of 1952 President Bringhurst wrote President McKay:

"After much fasting and prayer and several months of work we just received an unfavorable answer to our request to purchase the temple site in Bern.* * *

"Although a little disappointed I am not dismayed, and for some unknown reason feel relieved. We have done everything humanly possible to consummate the purchase of the site you approved, and I am confident everything will yet turn out for the best."

President McKay's answer bore the same feeling of confidence that President Bringhurst had expressed: "As I read your letter stating that all effort had failed and a negative decision had been rendered, I was not surprised, but at first disappointed; however, strangely enough, my disappointment soon disappeared and was replaced by an assurance that the Lord will overrule all transactions for the best good of his Church, not only



President David O. McKay and party breaking the ground in August 1953.



The excavation for the temple.

OF THE JURALS AND THE ALPS

RISEN TO OUR LORD



by Marba C. Josephson
ASSOCIATE MANAGING EDITOR

in Switzerland but throughout Europe."

The difficulty of obtaining land in Europe is not too well recognized by people who live on other continents, particularly in the Western Hemisphere. Europe is an old continent, and most of the land has been acquired by families that try to safeguard it for their own. One Swiss gentleman told the Saints: "Switzerland is small, and there's only one crop of land. The prospects are that the prices will be higher next year than at present." Land is at a premium in most of the countries of Europe.

The Spirit of the Lord moved in a miraculous way to open the way for the erection of a temple. The discouragement that must have enveloped the Saints and the missionaries was soon lifted when President Bringhurst learned of another tract of land, even more suitable and more advantageously located than the previous site had been. One week after the first letter to President McKay, President Bringhurst wrote again that he had found an available place near Bern which consisted of twice the amount of land at half the price of the former location. This land consisted of 6.72 acres and had several additional advantages over the other property. The sale price included the hard surfacing of the streets as well as water and sewer connections. President Bringhurst concluded his letter:

"We gratefully acknowledge the help of the Lord in this transaction. We thank you, President McKay, and the others for your faith and prayers. Our entire group of missionaries fasted and prayed, and immediately after the property became available."

It is difficult to imagine the beauty of the temple environment. Behind it the grove, already mentioned, seems reminiscent of the Sacred Grove. Even the birds' songs seemed muted the day the author walked through the grove of trees. In the distance the Jural Mountains make a striking



President Stephen L Richards of the First Presidency places the cornerstone of the Swiss Temple.

backdrop, and behind them the majestic Alps bring additional sublimity to the temple. Reverence and sanctity abound in and around the Swiss Temple grounds.

After the land was purchased and architects engaged, President McKay dedicated the temple site for the commencement of work on August 5, 1953. It was a stirring occasion. President William F. Perschon, former President Bringhurst, President A. Hamer Reiser, as well as Dr. Llewelyn R. McKay, were in attendance at this momentous event. At this service two moving Church hymns were sung: "The Spirit of God Like a Fire Is Burning," and "The Day Dawn Is Breaking."

In President McKay's dedicatory prayer he said, in part,

"We are grateful for the privilege we have of assembling here in this country where freedom is cherished, where the individual is free to worship God according to the dictates of his own conscience. We ask thee to continue to bless this nation. The love of the Lord as they believe in thee is in their hearts as is that love of truth. And on this sacred occasion we invoke thy blessings upon the Swiss government and the Swiss people.

"We are grateful for the assistance of kind friends who have aided President Bringhurst, President Zimmer, and others associated with them in selecting this spot on which a temple may be reared unto thy name and thy glory. * * *

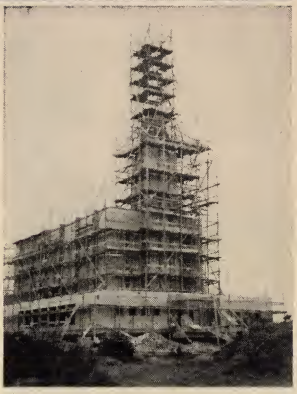
"We are grateful for the restoration of the gospel of Jesus Christ in its purity, and we are grateful for the organization of the Church, the custodian of the gospel in this day. Bless all those who are presiding in thy Church—the First Presidency, the Quorum of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Seventy, the Presiding Bishopric, the stake, ward, mission authorities, that they may sense their responsibilities as true representatives.* * *

(*Continued on following page*)



The home for the president of the Swiss Temple, President Samuel E. Bringhurst its first occupant.





The building as it stood on July 1, 1954, (above), and (right) the building at the time of the cornerstone ceremonies, November 13, 1954.

—*Photos by G. Schmid*

A Temple Is Risen to Our Lord

(*Continued from preceding page*)

"Now our Heavenly Father, as thy servant holding the Holy Priesthood and representing the membership in Bern, in surrounding branches, and at present the membership in Europe, we dedicate this tract of land for the purpose of erecting a temple unto thy name; also a chapel in which the members of this surrounding district may meet to worship thee, weekly and as often as conveniences permit and necessity requires; also for the erection of houses that may be used for shelter and housekeeping by those who come from distant lands.

"We dedicate every spot of this tract that it may be considered sacred whether it be retained for temple purposes or otherwise disposed of. And we include the land surrounding purchased by our friends that proper environment may be sustained, that no objectionable buildings may be erected. Now we beseech thee, Father in heaven, that thou wilt accept this dedication and take charge of all things from this moment.

"We invoke thy blessings upon the architects who have drawn plans for a building worthy of thy name to be erected in this spot. We pray thee to bless the contractors, to bless the builders and all the electricians, all the master workmen. May everyone sense that he is building, even as he lays the blocks and the mortar or the wires or the plumbing or any part of the building, that he is doing it to thy name and to thy glory.

"May they realize that they are building for future generations, that hundreds of thousands, perhaps millions, will look upon this structure and say that those men built that house to the glory of God. And with that thought in mind, may the builders do their best, even exceed their own ability, that the structure may be a credit to this village, to the surrounding villages, to the city of Bern, to the country of Switzerland, as well as to the entire Church.* * *

"Accept this dedication, O Father. Accept our gratitude. Hear, we beseech thee, our pleadings for thy protecting care over this property. In the erection of the building may there be no fatal accidents; that care may be manifested by the overseers, contractors, and all connected therewith; that when we meet in the near future to dedicate the edifice unto thee and thy glory, may we look back upon this occasion and upon all intervening activities without regret, but with pride and with cherished memories of this sacred occasion, we humbly pray in the name of thy Beloved Son, Jesus Christ. Amen."

Following the dedication, the work began in earnest. The excavation for the foundation of the temple was completed midway in December 1953. After the first of the year, however, the construction had to be halted because of the severe winter weather. Early in the spring (March 1954) work was resumed and went rapidly forward. Edward O. Anderson, Church architect, was in charge of the plans for the temple, and obtained assistance from Hans Jordi, a Swiss architect, and Wilhelm Zimmer, who in addition to his building profession is a member of the Church. Close and cordial relations have enabled the work to push ahead rapidly. This close co-operation also has assisted in the cutting of expenses, which at first seemed impossible to curtail.

President Stephen L Richards of the First Presidency laid the cornerstone on November 13, 1954, at which time the superstructure had been nearly completed and the concrete part of the tower had been poured. President Richards (accompanied by Sister Richards,) laid the cornerstone, commended those in charge for the work thus far accomplished and encouraged the completion of the building to the Lord.

The dedicatory prayer of President Stephen L Richards follows, in part:

"We thank thee for the sacred history of thy restored Church, with all its sorrows and its joys, its drivings, its hardships, its triumphs and successes. We thank thee for the lessons of life thou hast taught us, for the understanding and truth thou hast implanted in our hearts.

"We thank thee for him whom thou didst choose to initiate thy work in this dispensation, even the Prophet Joseph Smith. We thank thee for the simplicity and firmness of his faith, for the susceptibility of his youthful, unspoiled nature to the spiritual manifestations which came from thee to him, and for the divine truths and holy principles committed to his custody for the guidance and direction and the ultimate exaltation of the whole family of God in the earth.* * *

"And now, our Father, midway in the process of construction we pause

(*Continued on page 684*)

"... Who Shall Stand in His Holy Place?"*

by Frances Brooks

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. (Psalm 24:3-4.)

WHAT IS the hill of the Lord? To me the hill of the Lord on earth is our holy temple, for it is here we receive the keys which enable us to attain celestial glory in the life hereafter.

How may we prepare ourselves so that we may enter the temples, and how may we continue to live worthy of the blessings we receive there? We must not be ashamed of the gospel, and we must keep ourselves pure by having a clean body, high ideals, clean speech, pure thoughts, and righteous actions.

Just how important to us are clean speech and pure thoughts? Many people use language which our standards tell us is improper, and they say, "What can a few little slang words hurt?" It is important, for as Latter-day Saint girls and women, we must be ladies, and a lady does not use profane language.

I once worked in an office where I had an opportunity to meet people from many walks of life. One day our personnel manager brought a new girl to me to train. My first impression of her was very favorable. Her personal appearance was pleasing and her manners impeccable. She went about that morning learning her work and asking intelligent questions. I invited her to join a group of us for lunch, and, after the introductions were made, we began to talk. I could tell my friends were favorably impressed, as I had been, until this girl found a moment for telling a story, and the story was indecent and vulgar. Immediately an illusion I had had about her was shattered, because she allowed her speech and thoughts to be contaminated. It was impossible not to feel she was less refined than she had first appeared.

Our Latter-day Saint standard of dress has been much discussed. We all know how our Church leaders feel about this subject, but it is interesting to note that there are many other prominent and famous people who agree with our Church leaders. Latter-day Saint girls and women are queens as daughters of God. Actually, it is rare to see an immodest dress that is as becoming as one in good taste.

Latter-day Saints should strive to surround themselves with an environment that is clean and pure. A father once forbade his daughter to associate with a person he did not feel was good company. Rebelliously, the daughter said, "Father, you must think me a child if you feel my associating with this person would expose me to danger." Silently the father went to the hearth and picked up a dead coal. He handed it to his daughter saying, "Here, take it, my child, it will not burn you." The daughter did, and her hands and dress became blackened. Crossly she said, "We cannot be too careful in handling coals." "Yes," the father answered, "You see, my child, coals even if they do not burn, blacken. So it is with evil company."

Honoring womanhood is of greatest importance to a Latter-day Saint girl. President David O. McKay said, "Chastity is the crown of beautiful womanhood." So we must hold our ideals high, for before we can enter the temple we are asked if we are morally clean, and we must be prepared to answer honestly in the affirmative.

Failure to honor womanhood by committing the moral sin is a grave mistake, second only to murder, we are told. Our Savior tells us we may receive forgiveness for this sin if we truly repent, but the road is long and hard and heartbreaking. There was once a young woman who did not honor her womanhood as she should. After she had committed sin, she was very remoseful, and imagine her feelings when she was called to go on a mission and she had to confess her sin. Imagine, also, how she felt when a young man asked her to go to the temple to become his wife. The sin she committed simply was not worth the price she had to pay, and it never is.

There will be some who will say, "Is it worth it to keep our ideals and standards so high just so that we may have a temple marriage?" There are many young people who feel they would wish a more colorful service instead. Never can you know the joy that comes with temple marriage until you have been able to have this wonderful blessing. No other service, no matter how elaborate, could ever compare with the simple beauty of the quiet room, where you and your husband-to-be, along with close friends and members of your family, gather. You are there, for you are not ashamed of the gospel of Christ, and you have lived worthy of entering this sacred building. There are no curious onlookers, only those who have your happiness close to their hearts, and there you are married, not for time, but for all eternity, and you begin your life together with the knowledge that your marriage has the blessing of our Father in heaven.

As your children come, you know that these precious souls which God has given you are yours for eternity. There are no doubts. You know that your family will remain a unit always.

Can any wedding offer these blessings or can any earthly pleasure compensate for not receiving them? Temple marriage is truly worth any effort we may make.

May our Latter-day Saint young men and young women strive earnestly to have clean hands and a pure heart, that they may be worthy of having the promise as given in the psalm fulfilled, namely, "He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Through the Eyes of Youth

*Adapted from the talk given at the speech department session of June Conference, Sunday afternoon, June 12, 1955.

Recently I drove up to a traffic light parallel with another automobile, and inasmuch as it was a nice day, the windows were down, and I could hear the conversation. A father was behind the wheel, and beside him was his young son. The father was very patiently explaining to him the difference between the green light and the red light. I wondered at the time whether it would not be fine if we could teach the youth of Zion in simple terms the difference between the green light and the red light.

I am grateful for what leaders of youth do; I am grateful for the example set. I cannot help reflecting upon that as I think of the great MIA theme selected for this year: ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; . . ." (Romans 1:16.) I think we can be most effective in teaching this great gospel to the youth by that great power of example.

I have no fear for the youth so long as they have proper leadership in the organizations of the Church, and in the home, which is our basic institution. The Lord has established through his wisdom such organizations as the Mutual where the young people can develop in a recreational, cultural, and spiritual way the talents with which they have been blessed. We see constantly in the MIA the many talents displayed by these young people under able leadership and direction.

"You can preach a better sermon with your life than with your lips. Precept is instruction written in the sand; the tide flows over it and the record is gone. Example is graven on the rock, and the lesson is not soon lost." (Channing.)

Whatever parent gives his children good instruction and sets them at the same time a bad example may be considered as bringing them food in the one hand and poison in the other. Example is more forcible than precept. People look at our actions six days in the week to see what our words mean on the seventh. But I believe that we as Mutual officers in exercising that power of example can enjoy seven Sabbaths a week. Much more gracious and profitable is doctrine by example than by rule.

Inasmuch as we are leaders, inasmuch as we are desirous of knowing the qualifications necessary to fulfil our duties and obligations, we look to the Lord as this is his true Church, and he has not forsaken us but has given the qualifications to us very explicitly in this section.



—Photo by Deseret News-Salt Lake Telegram

June Conference crowd on Temple Square.

The Lord revealed to the Prophet Joseph Smith in February of 1829, as the Prophet declared to his father on that occasion, fourteen months before the Church was organized:

> Now behold, a marvelous work is about to come forth among the children of men.
>
> Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.
>
> Therefore, if ye have desires to serve God ye are called to the work;
>
> For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;
>
> And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.
>
> Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.
>
> Ask, and ye shall receive; knock, and it shall be opened unto you. Amen. (D. & C. 4:1-7.)

What great spiritual refreshment there is in those few verses, and they are at our command constantly that we might refresh our hearts and our souls with these true characteristics which will qualify us for service in the kingdom of God, that we should serve him with all our heart, might, mind, and strength—not with a half-heart but with a full heart, with *all* our heart, might, mind, and strength!

We cannot go into this work half-heartedly, because we know what the results will be.

I stepped in an elevator last January with another gentlemen who had

QUALIFICATIONS FOR LEADERS*

by Elder John Longden
ASSISTANT TO THE COUNCIL OF THE TWELVE

a package in his hand. I had an idea about what was in it but asked that foolish question, "What have you there?" He said, "Oh, I have one of those new fishpoles." "Well," I said, "what's new about a fishpole?" I don't have an opportunity to go fishing very often any more. He said, "This is one of those new glass fishpoles. The finest that money can buy." I said, "This is only January. The season does not open until June. You are six months ahead." And he gave me a very significant reply. He said, "But I want to be prepared."

"I want to be prepared." He was looking for that day when he could go out and sit on the creek bank and probably use that new fishpole, and I thought of the scripture, where the Savior said, "Come, follow me, and I will make you fishers of men. Take my yoke upon you: for my yoke is easy and my burden is light." (See Matt. 4:19; 11:29-30.)

We are fishers among the youth of Zion, helping and teaching them by example and by precept these great truths, with love in our hearts. Then he gave unto us these qualifications which are so necessary: ". . . faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work." (D. & C. 4:5.) Not for our own glorification! Not that we might have praise at some MIA convention or some fine MIA program on Sunday evening! But the important thing is that you have been the instrument in the hands of the Lord in touching the heart of some youth of Zion—not only those who are members of the Church, but also there are many come under your instruction who are non-members of the Church.

I thrilled just a few months ago as a young man came into my office and said, "Guess what happened to me last night?" And I said, "I don't know what happened to you. What was it?" And from his reflection I knew it was something that had brought into his life great joy. He said, "I was just set apart as a counselor in a bishopric." And then in brief he told me some of his life's story. As a young non-member boy, when he became twelve years of age, he attended the Mutual Improvement Association. He was getting interested in the Church because he desired baptism, but first solicited his mother's consent. She, being a member of another very prominent church, said, "Son, promise me that you will wait until you are nineteen years of age before you join the Mormon Church."

And so he promised her as a dutiful son, and those seven years slipped by pretty fast, and he had not changed his mind. He had become converted, more thoroughly convinced that it was the Church of God embodying the full plan of salvation. Then he said to his mother, "Now, Mother, I am nineteen. May I be baptized into the Church of Jesus Christ of Latter-day Saints?" and she gave her consent. Then through being faithful and keeping the commandments and not being ashamed of the gospel of Jesus Christ, he had been recognized by inspiration, and his bishop had called him to serve as a counselor in the bishopric.

Oh, what a fine missionary activity as well as a program for keeping our own youth of Zion with their feet firmly planted in the pathway of righteousness!

Well, "faith, hope, charity and love, with an eye single to the glory of God, . . ." I wonder if we might review a few thoughts by some prominent individuals on these four principles. Hope: "It is worth a thousand pounds a year to have the habit of looking on the bright side of things." (Johnson.) "Hope is like the sun, which as we journey toward it casts the shadow of our burden behind us," and we know as leaders that our path has burdens as we go forth to serve, but we look beyond that—we look to the light of the Savior, and our shadows with those burdens are cast behind us. "Before you give up hope, turn back and read the attacks that were made upon Lincoln." (Bruce Barton.)

Every good act is charity. Your smiling in your brother's face is charity. An exhortation of your fellow man to virtuous deeds is equal to almsgiving. Your putting a wanderer in the right road is charity. Your removing stones and thorns and other obstructions from the road is charity. Your giving water to the thirsty is charity. A man's true wealth hereafter is the good he does in this world to his fellow man. When he dies people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?" Love looks through a telescope; envy through a microscope. "Love sought is good, but given unsought is better." (Shakespeare, *Twelfth Night,* Act III:Sc. 1.)

The cure for all the ills and wrongs, the cares and sorrows, and the crimes of humanity all lie in that one word, love. It is the divine vitality that everywhere produces and restores life. To every one of us it gives the power of working miracles, if we will.

And there should be no one entitled or enabled to work greater miracles than the leadership of Mutual, for you fully understand the two great commandments as given by the Savior, first to love God, and then to love our neighbor as ourselves. We never know how much one loves until we know how much he is willing to endure and suffer for us, and it is the suffering element that measures love. The characters that are great must of necessity be characters that shall be willing, patient, and strong to endure for others. "To hold our nature in the willing service of another is the divine idea of manhood and of the human character." (Henry Ward Beecher.)

Now we have the characteristics which have been enumerated by the Lord to the Prophet Joseph Smith, of virtue, knowledge, patience, temperance, brotherly kindness, godliness,

(*Continued on page 682*)

*Adapted from an address given at the Friday afternoon general session of June Conference, June 10, 1955.

Solomon Mack and His Family

PART 1

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

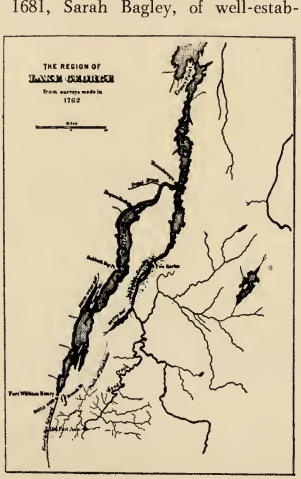
Solomon Mack was a New England frontiersman, deserving of honorable remembrance. He was a colonial pioneer, a patriot of the Revolution, and the patriarch of a notable posterity.

For eighty-eight eventful years he sought right manfully to do his part. He fought in two wars for family and country and freedom. He carved with his ax home after home in the wilderness. He helped build roads and mills and dams and bridges. He fought and traded and endured shipwreck on the open seas. All of this he accomplished, despite a succession of heart-breaking adversities that would have daunted a lesser soul. Repeated disasters brought to him not the bitterness of defeat but the joy of an awakened faith. In the end he published to the world his testimony of the goodness of God.

But his greatest contribution to America and to mankind was his family. He was blessed with a wife of faith, exceptionally gifted and refined, and of a worthy lineage. In their eight children they saw their own dominant qualities find noble enlargement. Their eldest son gave his life to the ministry and to deeds of charity. Their second son was a vigorous colonizer, a military leader, and the founder of a great city. Two other sons, in contrast, remained at home, citizens of honor and repute in their own communities. Two daughters grew to frail maturity, examples of faithful and loving devotion, then early succumbed to disease, firm in the hope of eternal life. A third married and reared a family in affluence, yet was quick to share her substance with the poor, and died beloved and mourned by them. The youngest child of the family was Lucy Mack Smith, mother of the latter-day Prophet.

Solomon's grandchildren carried the family banner to new heights. Several grandsons served in the War of 1812. Some were colonels and captains of militia. One served in the Michigan state legislature. Another was the first white settler of Winnebago County, Illinois, noted as a trader among the Indians, and the husband of a daughter of a chief. A granddaughter of Solomon Mack became the wife of a judge and secretary of state in Michigan. Still another was an early pioneer to Utah and the progenitor of many well-known families among us. Two children and fourteen grandchildren of Solomon Mack were baptized into the Church of Jesus Christ of Latter-day Saints, among them Joseph Smith, Jr., its Prophet and founder, and his brother Hyrum Smith, patriarch to the Church and a member of the First Presidency.

John Mack, grandfather of Solomon, was born in Scotland, March 6, 1653, and emigrated to America in 1669, settling first at Salisbury, Massachusetts. There he married, April 5, 1681, Sarah Bagley, of well-established families. Later this couple moved to Lyme, Connecticut. Of their twelve children the eighth was Ebenezer Mack, born at Lyme, December 8, 1697. He married Hannah Huntley, at Lyme, April 30, 1728, and to them were born nine children. Solomon Mack was their eldest son and third child.



Site of the ambush and battle at Fort Anne in 1758, where Solomon Mack narrowly escaped.

In the vital records of Lyme, Conn., are these entries:

Ebenezer Mack (s. John & Sarah) b. Dec. 8, 1697. (Vol. L-2, p. 166.)

Ebenezer Mack m. Hannah Huntley, both of Lyme, Apr. 30, 1728, by Rev. George Griswold. (Vol. 1, p. 35.)

Their children:

Phebe,	b. Jan. 20, 1728/9.
Deborah,	b. Sep. 16, 1730.
SOLOMON,	b. Sep. 15, 1732.
Hannah,	b. Oct. 15, 1734.
Samuel,	b. Nov. 15, 1736.
Hepzibah,	b. May 7, 1740.
Stephen,	b. June 15, 1742.
Elisha,	b. July 16, 1745.
Azubah,	b. Nov. 28, 1748.

(Vol. 1, p. 35.)

Of the birthplace of Solomon Mack one author has written:

> Charming old Lyme, mother of lawyers, judges, statesmen, diplomats, and multi-millionaire financiers; separated from Saybrook only by the width of the Connecticut River, but how differently situated! On higher and more fertile soil; shut in from the storms of the north and the piercing winds of the east; exposed only on the south-west (that mysterious quarter in which the Indians placed their "happy hunting grounds," because only from heaven could come the sweet, life-giving southwest breeze) and settled by men and women of gentle birth who, with their descendants, have helped to make America notable in the world! Never disturbed by the noise and turmoil of factories . . . it remains an old-fashioned gem in an old-fashioned setting.
>
> It is, perhaps, the only river town in the State of Connecticut, that has remained a place of residence, where mental wealth and breeding are more highly regarded than dollars and cents. Its only occupation in the old days was the building and sailing of ships to the great markets of the world. An occupation at once dignified and broadening.[1]

[1]George S. Roberts: *Historic Towns of the Connecticut River Valley*, p. 57.

Solomon's parents, Ebenezer and Hannah Mack, appear to have been enterprising and prosperous. On 16 April 1729 "Ebenezer Mack of Lyme" paid 30 pounds to his older brother Jonathan Mack for six acres near the dwelling house of Jonathan, which land "my honored Father Mr. John Mack late of Lyme Deceased Gave to ye s[d] Jonathan Mack."[2] On March 14, 1730 he paid forty pounds to his wife's uncle, Lewis De Wolf, for 30 acres in the Township of Lyme, adjoining Norwich Pond.[3] June 1730 was a busy month for Ebenezer. First he paid Joseph Sill 250 pounds for 70 acres "Lying at a place commonly called four mile River." On the same day he sold to Joseph Sill for 300 pounds 29 acres "together with my Dwelling House Standing on sd Land."[4] On June 25, 1730 he sold 30 acres for 30 pounds to "Aaron Huntly juner of Lyme afore sd being my honoured Father in Law." On Jan. 2, 1730-31 he sold another 30 acres to his father-in-law for 60 pounds.[5]

Less than two years before the birth of Solomon, Ebenezer, his father to be, deeded land to his children, in which the then unborn child was to share.

A deed of gift from Ebenezer Mack to his children. Ebenezer Mack of Lyme for divers good causes more especially for the Love and affection that I bare to my Children Phebey Mack and Deborah Mack and the Rest of the heirs of my body Lawfully begote or may be begotten of my Body, all that Tract of Land Lying in Lyme aforesaid it being butted and bounded as followeth . . . along Aaron Huntley's Land . . . across four-mile River . . . near the great Hill southwestward by ye great Hill along John Lewis's Land . . . by ye highway . . . 60 acres. I give the said Tract of Land as in manner afores[d] . . . and I the said Ebenezer Mack Do Avouch myself the Lawfull owner of the sd granted premises and have in myself power to dispose of the same in manner afores[d] . . . it is to be understood that ye said Ebenezer Mack Doth Reserve to him self the use and Improvement of sd land during his life. 16 Dec. 1730.

(signed) Ebenezer Mack.[6]

The land here described is undoubtedly that on which Solomon Mack was born.

Fortunate we are to have a brief autobiography printed in his lifetime by Solomon Mack. Of his unhappy childhood experiences, he wrote:

My parents had a large property, and lived in good style; from various misfortunes, and the more complicated evils attendant on the depravity of the sons of men, my parents became poor, and when I was four years old, the family, then consisting of five children, were obliged to disperse and throw themselves upon the mercy of an unfeeling and evil world. I was bound out to a farmer in the neighborhood. As is too commonly the case, I was rather considered as a slave than a member of the family, and, instead of allowing me the privilege of common hospitality, and a claim to that kind protection due to the helpless and indigent children, I was treated by my master as his property and not as his fellow mortal; he taught me to work, and was very careful that I should have little or no rest from labour. He never taught me to read or spoke to me at all on the subject of religion. His whole attention was taken up on the pursuits of the good things of this world; wealth was his supreme object. I am afraid gold was his God, or rather he never conversed on any other subject, and I must say he lived without God in the world, and to all appearance God was not in his thoughts.

I lived with this man (whose name, for many reasons, I did not think proper to mention) until I was 21 years of age lacking 2 months, when a difficulty took place between me and my master, which terminated in our separation at that time. I, however, at his request returned and fulfiled [sic] the indenture; which in consequence of being frequently abused, I had found my indentures in my masters custody, and I burnt them. My mistress was afraid of my commencing a suit against them, she took me aside and told me I was such a fool we could not learn you. I was totally ignorant of Divine Revelation; or any thing appertaining to the christian religion. I was never taught even the principles of common morality, and felt no obligation with regard to society. . . . I met with many sore accidents during the years of my minority.

I had a terrible fever sore on my leg, which had well nigh proved fatal to my life, which it seems was occasioned by a scald that terminated in a severe fit of sickness. In these trials my master was very kind to me, he procured the best physicians & surgeons, and provided every thing necessary for my comfort, all which, as I suppose that he might again reap the benefit of my labour, for although it was thought for a time that I could not live; yet my master never spoke to me of death, judgment or eternity, nor did he ever to my recollection discover that he himself had any idea that he was made to die. . . .

Soon after I left my master, I enlisted in the service of my country, under the command of Capt. Henry, and was annexed to a regiment commanded by Col. Whiting. I marched from Connecticut to Fort Edwards; there was a severe battle fought at the half way brook, in the year 1755.[7]



Scene of the battle before Ticonderoga in 1758 in which Solomon Mack participated.

It is to be noted that at the time of his enlistment Solomon Mack was twenty-three years of age. He always stated he was born in 1735. It may be that the unkind master to whom he was apprenticed purposely concealed the boy's true age, in order to prolong the period of required service.

One thousand Connecticut volunteers had joined the Colonial army under the command of General (later Sir) William Johnson for the attack on the French fort at Crown Point, on Lake Champlain. Indian scouts sent by Johnson to Canada returned with word that the French were assembling eight thousand men to defend that outpost. In a council of war, August 22, 1755, it was decided that Johnson should send to the colonies for reinforcements. Before these could be enlisted and sent to join the troops already in the field a "severe battle" was fought on Sept. 8th, near the southern end of Lake George. In a morning engagement the French ambushed a strong party of the colonial force, and scored a success. Johnson's main force prepared for defense.

Five hundred men were detailed to guard the flanks of the camp. The rest stood behind the wagons or lay flat behind the logs and inverted bateaux, the Massachusetts men on the right, and the Connecticut men on the left. Besides Indians, this actual fighting force was between sixteen and seventeen hundred rustics, very few of whom had ever been under fire before that morning. They were hardly at their posts when they saw ranks of white-coated soldiers moving down the road, and bayonets that to them seemed innumerable glittering between the boughs. At the same time a terrific burst of war-whoops rose along the front; and, in the words of Pomeroy, "the Canadians and Indians, helter-skelter, the woods full of them, came running with undaunted courage right down the hill upon us, expecting to make us flee." * * *

(*Continued on following page*)

[2]Lyme Deeds, Vol. 5, p. 112.
[3]*Ibid.*, Vol. 4, p. 63.
[4]*Ibid.*, Vol. 4, pp. 365, 367.
[5]*Ibid.*, Vol. 4, p. 968; Vol. 5, p. 5.
[6]*Ibid.*, Vol. 5, p. 5.
[7]*A Narrative of the Life of Solomon Mack*, pp. 3-5.

Solomon Mack and his Family

(*Continued from preceding page*)

The regulars advanced with intrepidity towards the camp where the trees were thin, deployed, and fired by platoons, till Captain Eyre, who commanded the artillery, opened on them with grape, broke their ranks, and compelled them to take cover. The fusillade was now general on both sides, and soon grew furious. . . . "It was the most awful day my eyes ever beheld," wrote Surgeon Williams to his wife; "there seemed to be nothing but thunder and lightning and perpetual pillars of smoke." . . .

It was too late. Johnson's men, singly or in small squads, were already crossing their row of logs; and in a few moments the whole dashed forward with a shout, falling upon the enemy with hatchets and the butts of their guns. The French and their allies fled.[8]

The captured French commander, Dieskau, had high praise for the conduct of the untrained colonial troops.

Of the provincial soldiers he remarked soon after the battle that in the morning they fought like good boys, about noon like men, and in the afternoon like devils.[9]

The English loss in killed, wounded, and missing was 262 and that of the French by their own account, 228.

It was exactly two days after this fight that Solomon Mack enlisted in Connecticut. "A Muster Role of Cap James Harris Company the Time of Enlistment and Discharge" includes the name of "Solomon Mack, Time of Enlisting Sep. 10; Discharged Nov. 24."[10] He immediately reenlisted. "A Roole of Cap[t] Israel Putnames Company in Garrison att Fort Edward December ye 5th 1755" names among those there "Solomon Mack, Time of Enlisting Nov. 24; Discharged May 29."[11]

As stated in his *Narrative* he marched from Connecticut to Fort Edward, fourteen miles south of where the battle had just been fought. As the reinforcements began to come in, they found themselves among troops that were ill-clothed, ill-fed, discontented, insubordinate, and sickly; ". . . most of them wore summer clothing and had but one thin domestic blanket, they were half frozen in the chill autumn nights."[12] The expected follow-up attack on the defeated French did not materialize.

Yet the army lay more than a month longer at the lake, while the disgust of the men increased daily under the rains, frosts, and snows of a dreary November. On the twenty-second, Chandler, chaplain of one of the Massachusetts regiments, wrote in the interleaved almanac that served him as a diary: "The men just ready to mutiny. Some clubbed their firelocks and marched, but returned back. Very rainy night. Miry water standing in the tents. Very distressing time among the sick." The men grew more and more unruly, and went off in squads without asking leave. A difficult question arose: Who should stay for the winter to garrison the new forts, and who should command them? It was decided that a certain number of soldiers from each province should be assigned to this ungrateful service. . . . The soldiers dispersed to their villages and farms, where in blustering winter nights, by the blazing logs of New England hearthstones, they told their friends and neighbors the story of the campaign.[13]

It speaks well for the caliber of Solomon Mack that he was among those who reenlisted, under these distressing conditions, for winter service. His new captain was Israel Putnam, later of Revolutionary War fame. His lieutenant colonel was Nathan Whiting. Their activities are well described by the great historian, Parkman:

Month after month the great continent lay wrapped in snow. Far along the edge of the western wilderness men kept watch and ward in lonely blockhouses, or scoured the forest on the track of prowling war-parties. The provincials in garrison at Forts Edward, William Henry, and Oswego dragged out the dreary winter; while bands of New England rangers, muffled against the piercing cold, caps of fur on their heads, hatchets in their belts, and guns in their mittened hands, glided on skates along the gleaming ice-floor of Lake George, to spy out the secrets of Ticonderoga, or seize some careless sentry to tell them tidings of the foe.[14]

This gives us the setting for Solomon Mack's brief words on that winter campaign and his part in it.

I had been out on a long scout, and I caught a bad cold and was taken sick, and remained so all the rest of the winter, and in the spring 1756, I was carried to Albany in a wagon, where I saw 5 men hung at one time. I remained sick the biggest part of the summer.[15]

His enlistment expired while his illness was still upon him, and he was discharged on May 29. "I went to Lime," he wrote, "and purchased a farm."

There is recorded at Lyme, Conn., a deed from Nicodemus Miller of Lyme to Solomon Mack of s[d] Lyme for "Eighty Pounds of Lawfull money to me in hand payed by Solomon Mack . . . one Certain Tract of Land and a Mansion House thereon, in the Township of Lyme aforesaid." This deed was dated October 18, 1756.[16]

In the year 1757, I mustered two teams in the King's service for one season. I then went to Stillwater with the General's baggage. One morning I went out to yoke up as usual, and found there were three of my oxen missing, the officer was so angry that he drew his sword to run me through; but immediately exclaimed, get thee out three of any you can find; which I accordingly did. Then I went on with the baggage and arrived at Fort Edward, then I returned back after my oxen; when I got about half way I espied at about thirty rods distance, four Indians coming out of the woods with their tomma-hawks, scalping-knives and guns. I was alone, but about twenty rods behind me there was a man by the name of Webster. I saw no other way to save myself only to deceive them by stratagem—I exclaimed like this—*Rush on! rush on! Brave Boys, we'll have the Devils! we'll have the Devils!* I had no other weapon only a staff; but I ran towards them and the other man appearing in sight, gave them a terrible fright, and I saw them no more, but I am bound to say the grass did not grow under my feet.

I hastened to Stillwater and found my oxen; the same night I returned back through the woods alone; which was about seven miles, the next morning I was ready to go on my journey again. From thence I went to Lake George. I followed teaming the remainder of the season, but by accident I was taken with small pox at Albany. I entrusted a man to convey my teams to Litchfield, and gave him 15 dollars for his services. But instead of doing as he agreed, he went twenty miles & sold one team, then went a short distance and left the other. But after I regained my health I went and bought them again and returned to Lime.

Soon after I enlisted under Major Spencer, in 1758, and went over the Lakes.[15]

Solomon Mack enlisted June 5, 1758 for the campaign of 1758 in the Second Regiment, Third Company, under Major Joseph Spencer of East Haddam. He was discharged November 18, 1758.[16] In this brief period he took part in stirring events.

In June the combined British and provincial force which Abercrombie (the British General) was to lead against Ticonderoga was gathered at the head of Lake George; while Montcalm lay at its outlet around the walls of the French stronghold (Ticonderoga), with an army not one-fourth so numerous. . . .

Here, on the ground where Johnson had beaten Dieskau, where Montcalm had planted his batteries, and Monro vainly defended the wooden ramparts of Fort Wil-

(*Continued on page 663*)

[8] Francis Parkman: *Montcalm and Wolfe*, Vol. I, pp. 316-319.
[9] *Ibid.*, p. 321.
[10] *French-Indian War Rolls*, 1755-1757, Vol. I, p. 44. (Pub. by The Connecticut Historical Society, *Collections*, Vol. IX.)
[11] *Ibid.*, p. 79.
[12] Parkman, *op. cit.*, Vol. I, pp. 325-327.
[13] *Ibid.*, Vol. II, p. 36.
[14] Lyme Deeds, Vol. 9, p. 505.
[15] *A Narrative of Solomon Mack*, pp. 6-7.
[16] *French-Indian War Rolls*, Vol. II, p. 35; in *Conn. Hist. Soc. Coll.*, Vol. X.

Steffie's *Beauty* Secret

by Loraine Luskin



STEFFIE and her little sister, Darlene, were playing school in their front yard. They had all their dolls lined up in rows.

"Let me be the teacher," Darlene begged, jumping up and down.

"No," Steffie said. "I'll be the teacher. I'm the older. You don't even go to school yet."

Darlene started to pout. She had big blue eyes, and her hair was golden and curly. She had beautiful dimples, too, like her mother. Everybody said that Steffie looked like daddy.

Two women came out of the front door. They were Mother's friends. They stopped and stared at Darlene the way everybody stares at her. "What a beautiful child!" they said.

Twinks, the brown cocker spaniel barked at them as they closed the gate. Steffie ran over and picked him up. "Stop it, Twinks," she scolded. "It's not polite to bark at guests."

From the other side of the big, high fence, Steffie heard one of the women say, "The older child is very odd-looking, isn't she?"

Steffie felt like crying. But Mother had taught her not to be a cry baby. If you cry over every little thing, it's just like not doing your own arithmetic problems. You'll grow up not knowing the right answers.

Just then Mother called from the doorway, "Come in now, Darlene. It's time for your nap."

Steffie sat on the porch, feeling very sad. Did the women say she was "odd-looking" just because she had a squashy nose and freckles and wasn't beautiful like Darlene?

Peter, the boy next door, stuck his head over the fence. He threw a paper airplane into the yard. "I'm building a secret rocket ship," he said. "But I'll let you come over and help me."

"I don't feel like it, Peter," Steffie said. She picked up her doll and went into the house.

Mother was dusting the bookshelves. "Here, Steffie," she said, handing her a dustcloth. "You can help me."

Steffie dusted a book, slowly. "Mother," she said. "Do you think I'm odd-looking?"

Mother looked up quickly. She laid down her dustcloth and put her arms around Steffie. "Why, no, darling," she said. "Daddy and I think you're beautiful."

"Oh, Mother," Steffie sighed. "If I could only be beautiful like Darlene and the girls in my picture books."

Mother looked out of the window for a long time. Then she said, "Bring me your picture books, dear. Then get me a pencil from the desk."

Steffie brought Mother the book and pencil. Mother turned to the picture of the girl on the first page. She drew a cross look on her face. "Why Mother, she's ugly now!" Steffie said. "Why did you make her ugly?"

"Because I want to teach you a beauty secret, Steffie," Mother said.

Steffie clapped her hands. "Now I'll have a secret like Peter."

Mother said. "You see how you can make a beautiful girl ugly by putting a cross look on her face? Now come with me to the mirror." She took Steffie's hand and lead her over to the big mirror in the front room.

"Look into the mirror and smile," Mother said. "And here's a little poem to help you remember that you must have a smile in your heart, too. Recite it with me, Steffie."

Slowly, Steffie repeated:

"A smile in my heart
A smile on my face
Helps make the world
A beautiful place."

Steffie stared at herself in the mirror. "Oh, Mother," she said. "I don't need golden hair and big eyes to be beautiful, do I?"

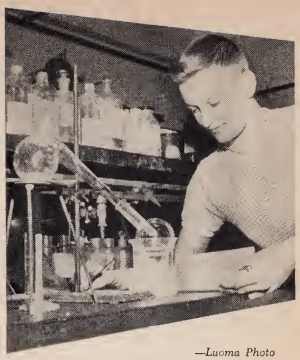
(*Continued on page 660*)

Science Education

IN UTAH AND THE CHURCH

by Wayne B. Hales, Ph.D.

BRIGHAM YOUNG UNIVERSITY



—Luoma Photo

WHERE does the American scientist come from? Are there any greater number of scientists who are born and receive their primary education in any given geographic area? Have a great number a common background? These questions have been asked by researchers and by thinking men for years. And while conclusive answers are reserved by the future, some very interesting studies have been made:

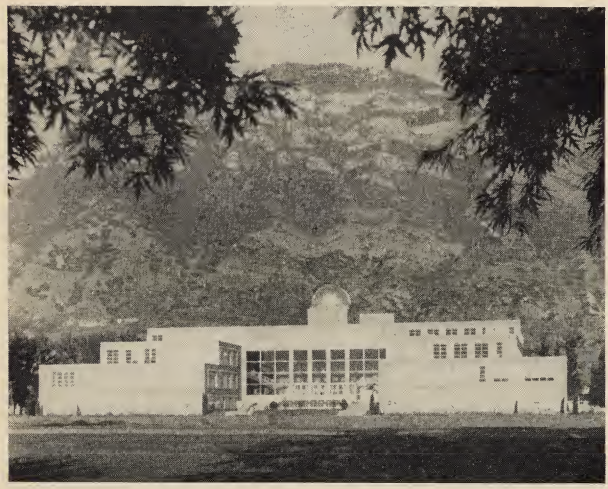
A study entitled, "Origin of U.S. Scientists" by Herbert B. Goodrich, Robert H. Knapp, and George A. W. Boehm, appeared in the *Scientific American* July 1951. This article details a study in which the number of male graduates of American institutions of high learning between 1924 and 1934 continued to a doctoral level and were listed ten years later (1944) in the seventh edition of *American Men of Science*. Of the top fifty institutions listed, Utah State Agricultural College stood at the midpoint as twenty-fifth with 33.4 each thousand, and Brigham Young University, thirty-second in the list with 30.4 each thousand. Reed College, Portland, headed the list with 131.8 a thousand.

It is interesting to note that only four widely-known universities appear in the list and that the vast majority are small liberal arts colleges, most of them of obscure standing. These four, with their rank and production index, number for each thousand are:

2. California Institute of Technology
70.1 for each 1000
16. University of Chicago
39.9 for each 1000
19. Johns Hopkins
37.3 for each 1000
45. University of Wisconsin
26.2 for each 1000

Other studies in more specific fields of science have been made and published in national science journals. I refer to one by M. H. Trythen of the Office of Scientific Personnel, National Research Council, Washington, D.C., entitled, "The Undergraduate Origin of Physics Ph.D's 1936-45" published in the *Journal*, American Physics Teacher, 1946. This is a study of the undergraduate preparation of 1266 doctorates of whom 1160 took their bachelor's degrees in physics from 306 colleges and universities in the United States and later received their Ph.D. degree in physics. Of the top twenty-five universities listed in this study for the years 1936-45, Brigham Young University appears twentieth in the list, between Princeton University and the University of California at Los Angeles. The University of California (Berkeley) was first with thirty-five, Brigham Young University was twentieth with 9.6 and Cincinnati, twenty-fifth with six.

In a paper by Dean Bernard C. Murdock of Muskingum College, New Concord, Ohio, and Professor Marsh W. White of Pennsylvania State College, entitled "Place of Birth and Training of Physicists," published in *Physics Today*, December 1950, a



—Photos Courtesy Brigham Young University

Physical Science Building, Brigham Young University, Provo, Utah, Wasatch Mountains in background.

study was made of the birthplaces and training of 1700 recipients of the Ph.D. granted in physics according to their birthplaces in the nine census divisions of the United States. The Mountain States Division led the nation with 29.9 for each million of 1910 population. The Pacific States Division came second with 21.1 for each million.

Dr. A. G. Oblad, Director of Chemical Research of Howdry Process Corporation of Marcus Hook, Pennsylvania, a chemist of high standing in the United States, worked over this data by states and determined the number of physicists produced in this period for each million population. According to his calculations, Utah stands first with 45.13 for each million, with Washington, D.C., second with 24.13 for each million, and Montana third with 23.23 for each million. The average of the states is 9.64 for each million.

Dr. Oblad wrote to the authors and asked them for an explanation of this great spread between Utah and the next closest competitor. Professor White answered Dr. Oblad as follows:

It has long been known that Utah has produced an unusually large number of physicists per unit of population. I believe that this situation can be traced directly to a few specific causes. A major one is the fact that physics established an early and strange beginning in this state as a result of the activities and energy of Dr. Harvey Fletcher. Under his leadership several outstanding physicists were trained, among them Vern O. Knudsen, Carl F. Eyring, and A. Ray Olpin. Apparently unusual support was given to training in physics by Utah colleges and universities.

The work and inspiration initiated by Dr. Harvey Fletcher is further indicated by the group of physicists in Figure II. Of these, Vern O. Knudsen, Carl F. Eyring, Milton Marshall, A. Ray Olpin, and Wayne B. Hales, all Ph.D.'s in physics, were students of Harvey Fletcher while he was professor of physics at Brigham Young University during the years 1911-1916. Of the others in this figure, six have since received Ph.D.'s, four M.S.'s and four B.S. degrees. At the present time, they are all holding leading positions in universities, government scientific bureaus, and industrial research laboratories. During the twenty-year period from 1933-1953, one hundred twenty have taken a bachelor's degree, and twenty-five a master's degree in physics at Brigham Young University. Of these, eighteen have been granted Ph.D. degrees in physics and thirteen others are candidates for this high degree at the present time in eastern and western graduate institutions. Of course a list of Utah born and trained scientists who are non-physicists who have attended Brigham Young University or the other Utah universities would contain many illustrious names.



A group of Brigham Young University Physicists, Alumni, Staff, and Students, 1938.
Front row, left to right: McKay Allred, B.S., Bureau of Standards; J. Vern Hales, Ph.D., chairman, dept. of meteorology, University of Utah; George A. Jarvis, Ph.D., Atomic Research, Los Alamos, New Mexico; Roland Perry, Ph.D., chairman, dept. of physics, Utah State Agricultural College.

Second row, left to right: E. John Eastmond, Ph.D., assistant professor of physics, Brigham Young University; Wayne B. Hales, Ph.D., professor of physics, Brigham Young University; Harvey Fletcher, Ph.D., research director, Bell Laboratory, now of BYU faculty; Vern O. Knudsen, Ph.D., dean of graduate school, U.C.L.A.; Carl F. Eyring, Ph.D. (deceased), Chairman, Physics Dept. 1924-1950, Brigham Young University; James McGuire, B.S. USAF.

Back row, left to right: Reed Biddulph, B.S., graduate student in photography; Henry Nicholes, Ph.D., assistant professor, Brigham Young University; Arlo Richardson, M.S. and R. Clark Neilson, B.S., forecasters, US Weather Bureau; Waldo Hodson, M.S., Research Laboratories; Reid Gardner, B.S. and Lewis Ludlow, B.S., forecasters, US Weather Bureau; Maurice B. Hall, Ph.D., research staff, Dupont Laboratories.

When the writer asked Dr. Fletcher how he accounted for the high standing in quantity and quality of Utah trained scientists, he modestly replied, "It is in the tradition and philosophy of the LDS people to prepare themselves for leadership in every field of thought and action. Motivated by these principles they have sought for scholarship and efficient service in all professions."

In July 1947 the late Dr. John A. Widtsoe and Richard L. Evans wrote an article titled, "The Education Level of the Latter-day Saints," which was published in The Improvement Era. In that article the authors stated:

"To seek knowledge and convert it into wisdom is a part of the religion of the Latter-day Saints. This explains their remarkable educational history and present standing."[1]

There then follows an analysis of the history of achievement among Latter-day Saints by both Church and non-church writers.

The authors continue: "The first of the recent nongovernmental evidences here to be cited comes from a book titled *Education—America's Magic* by Dr. Raymond M. Hughes, president emeritus of Iowa State College, and William H. Lancelot, professor of vocational education at Iowa State College. From this book published and copyright by the Iowa State College Press at Ames, Iowa, in 1946, we quote . . . :

'Utah easily outclasses all other states in over-all performance in education.' "[2]

Prior to that, the authors had included this significant quotation:

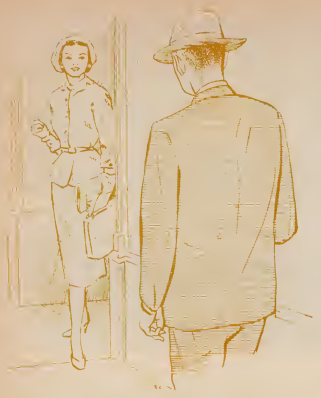
"This appears to be due almost wholly to the high value placed on education by the people of Utah, coupled with high efficiency in the expenditure of funds devoted to school purposes. Indeed, this combination of great effort and high efficiency in the utilization of school funds seems to have operated in a remarkable manner to overcome the handicap of relatively low ability."[3]

Richard T. Wootton, former corresponding secretary of Statecraft Institute and now a supervisor of

(*Continued on page 674*)

[1]Vol. 50 (July 1947) pp. 444-447.

[2]*Education—America's Magic*, p. 41.
[3]*Idem*, pp. 40-41.



Surprised, he found his wife, Anne, waiting for him.

The Tiny Voice

by Arlene Hale

Mitchell Sherwood straightened the objects on his desk methodically, glancing now and then at the closed door to his boss' office.

Lyle Gordon had disappeared in there half an hour ago. When Lyle Gordon came around, it meant just one thing—a big deal was brewing.

Mitchell squirmed uneasily in his chair and glanced across the room to where Bert Ellis bent over his drawing board.

"Looks like the boss is lining up something new," Mitch said, nodding his head towards the closed door.

Bert replied, "Wonder what he's got cooking now?"

"With Lyle Gordon it can be anything from a bungalow to a factory a block long and a block wide."

Mitch chewed his lips and tapped his fingers nervously on the desk top. Which one would the boss put in charge this time, Bert or himself? One of them was going to get a promotion, and Bert as well as Mitch knew that how they handled each job decided the lucky man. Each job either pulled them up a notch higher or dropped them down.

It was like their boss, Ed Bryant, to keep them both dangling. He was a man who did just as he pleased. No one pushed or hurried him or changed his mind once it was set.

A year ago when Mitch had first started working for Ed he'd been inclined to speak his mind, disagreeing with Ed if necessary to put across his ideas. Any more, since talk of a promotion had reached his ears, he hung back, anxious to please, wanting that promotion so badly that it hurt.

It wasn't always easy to do. He was sick to death of saying "Yes, Ed," or "I'm sure you're right, Ed." There was a tiny voice inside that begged to be heard, yearned to scream an objection, to argue, and at least try for recognition. He kept pushing it back, forcing himself to do the work the boss' way.

Mitch turned back to his drawing board. The plans for the last job were all but completed. This morning he would finish them. He looked again at the closed door and wondered.

Noon came, and Mitch hurried out of the building, anxious to get away. Surprised, he found his wife, Anne, waiting for him.

"Hi," she said.

She looked pert and happy. Seeing her lifted a little of the uneasiness from his shoulders.

"What are you doing downtown? Going to lunch with me?"

"Sure I am," she said gaily. "I'm starved. I've been shopping all morning for the party."

"Party? What party?"

"Mitch! Where were you last night when we decided we would have an anniversary party?"

"Oh, yes! That's right."

"Is something wrong, Mitch?" Anne asked anxiously. "You've seemed so preoccupied lately."

"Well, I guess it's just that I'm a little anxious about the promotion. Do you think I'll get it?" he asked.

"Ed Bryant will be crazy if he doesn't give it to you. You're the best architect I know, besides the cutest."

He grinned at her. She never failed to give him a boost. It was just this "Yes" business that bothered him. He hadn't told Anne that part of it, and he didn't want to. He wasn't very proud of it.

They found a table in the café on the corner and ordered.

"I've made out a list of guests," Anne was saying. "I wish you'd go over it and see if I've forgotten anyone."

He skimmed down the list quickly. He saw Ed's name there, Bert Ellis', and a couple of the other fellows in the office.

"Looks okay to me," he told her. "Does it seem like five years to you?"

She laughed. "Like yesterday. The honeymoon has never ended, and I'm glad."

She was full of plans for the party that was scheduled for next week. He tried to follow her train of thought. His mind kept going back to the office. The hour soon passed, and Anne left him, murmuring something about finishing her shopping.

Back at the office Mitch found Bert there ahead of him. The boss' door was still closed.

"Are they still at it?" Mitch asked.

"I guess so," Bert answered. "Must be some building!"

It was just a few minutes later that the door opened. Mitch jumped at the sound. He looked up. Ed motioned for him. He pushed back his chair hastily, touched his tie to see whether it was straight, and hurried inside.

He shook hands with Lyle Gordon and listened as Ed gave him a brief rundown on the building they had in mind.

"I want a first-class job," Lyle Gordon said. "The best. Ed says you'll be in charge."

Mitch felt his scalp tingle. He'd got it! If he could do it well enough to please both Gordon and Ed, he might be one step closer to the promotion.

Inside of ten minutes, he was deep in the plans, discussing materials and design. Whenever Ed suggested something, Mitch was careful to agree, to go along wholeheartedly with his ideas.

It was nearly quitting time before the conference broke up. Mitch was tired when he went back to his desk. He felt irritable though he knew he should be elated. It wasn't every young architect that had a job like this tossed in his lap.

It was that, "Yes, Ed," and "Sure, Ed," business that was getting him

down. The job was one right out of the dream book. What he could do with it if he really knuckled down! He could draw up some of those new ideas he'd been playing with; he could build the most modern and efficient building in the city. He slid his thoughts to a stop.

It was no use. It was either Ed's way and a promotion or his way and losing the job altogether and seeing it turned over to Bert Ellis. He sighed. He might as well start to work on it. Time was wasting, and Lyle Gordon wasn't a man that liked to be kept waiting.

He worked late. When the phone rang on his desk, he knew instantly that it was Anne.

"Hello," he answered.

"Hi, honey. Aren't you coming home or have you decided after five years that you're tired of me?"

He laughed in spite of himself. "I'll be there in half an hour."

"What's keeping you so late?" she asked.

"Lyle Gordon dropped a big job in our laps. It's my baby."

"Lyle Gordon! Honey, that's wonderful."

"Sure, I suppose it is. See you soon."

He closed the office and tried to put the job out of his mind. He had a good start on it already. It was the kind of work Ed would like. To him it was dull, lacking life and originality.

"You look tired, Mitch," Anne said, when he reached home.

"A new job is always tough to get rolling," he told her.

It was later in the evening, his mind still on the new job, when he went to his small den where he had a drawing board. He used it mostly for pleasure, drawing original designs, putting some abstract ideas on paper.

He knew how he would really like to do Lyle Gordon's building. He'd been aching for the chance to build such a place. He sharpened some pencils, thumbtacked the paper to the board, and began.

"Did you bring your work home?" Anne asked from the doorway.

He turned around.

"Just fooling around with some new ideas," he told her.

It was very late when he finally quit and went to bed. Seeing these new, bold ideas take form compensated for those lifeless, stilted ones he'd drawn that afternoon; it helped somehow to still that tiny voice inside.

Lyle Gordon wanted the finished drawings done in a week's time. Mitch worked hard on them all day long at the office, but at night he worked on his own ideas at home in the den. He didn't know why he kept at them every night except that it relaxed him and served as a kind of balm to the raw edges that the day had cut in him.

Time was soon up on the drawings, the same day their party was scheduled.

"I hope you won't get tied up tonight," Anne said when he left for the office. "The party won't start until eight, but I'll need some help before then."

"I'll do my best to get home early," he promised her.

(*Concluded on page 672*)



Whenever Ed suggested something, Mitch was careful to agree, to go along wholeheartedly with his ideas.



Louisa Blue, a white, full-blooded Catawba Indian, with her daughter-in-law, Sister Arnold Blue. Louisa is wife of the Catawba chief.

ARCHAEOLOGY and the BOOK OF MORMON

by President Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY

Part V
White Indians—continued

IN THE LAST issue of THE IMPROVEMENT ERA (August, 1955), *White Indians* were discussed, showing that the first white men who contacted various Indian tribes reported the discovery of certain numbers of white Indians among their darker-skinned contemporaries. The writer concluded that the Nephites of Book of Mormon days could have been at least partially responsible for the white Indians and that the Lamanites of the same historical period constituted the primary progenitors of the red, bronze, or darker-colored Indians.

This article will present considerably more evidence, showing that "*in many parts of the New World there are white Indians. . . .*"[1]

Paul Herrmann, a German scholar, described the famous Doña Marina, who for many years was Fernando Cortes' ". . . truest comrade and the only trustworthy companion of his triumphant life,"[2] as ". . . a light-skinned princess exiled by Montezuma, a member of the imperial house."[3] The same author wrote:

> The white Indians of Venezuela, who still exist, are mentioned in the chronicles of the Spanish conquerors, and the Boroanos Indians on the Rio Imperial of Chile were known to the conquistadores as "white Indians."[4]

Francisco Pizarro and those who assisted him in the conquest of Peru were surprised to find that many of the Indians of that land, especially those of the ruling class, were white and remarkably beautiful. In speaking of the Spanish conquistadores, Herrmann wrote:

> . . . They were most deeply impressed, however, by the large number of fair and white-skinned people they met amongst the Inca Ayllus, the Peruvian aristocracy. In particular, the *coyas*, the ladies of the great Inca families, seem in many cases to have looked exactly like European women. Pedro Pizarro, a cousin of the conqueror of Peru, writes of them with positive consternation in his *Story of the Discovery and Conquest of Peru*. These princesses were neat and clean, stately, and beautiful to behold, he reports. They considered themselves well-formed, and were so in fact. "These people are corn-blond," continues Pizarro. "Some of the ladies and gentlemen were actually whiter than Spaniards. I saw one woman with her child here of a whiteness such as is seldom seen. The Indians believe such people to be children of the *idolos*, the gods."[5]

When one recalls the splendor of the nobility of the Spanish court at the time of Charles V and Philip II and the ideals of beauty as depicted in Spanish paintings of that period, it is evident that Pedro Pizarro's conception of beauty would differ little if any from ours.

> . . . At all events, the haughty grandees of Castile, so proud of their noble birth, married the blond Inca princesses in large numbers, regarding them as their equals in birth and presenting them to their Spanish Majesties at court in Madrid. Two generations later, in 1603, a petition for tax relief signed by 567 representatives of old Inca families was presented to the crown of Spain. This speaks volumes—and in favor of Pedro Pizarro.[6]

The Catholic missionaries who visited Peru during the colonial period were amazed at the many similarities of the Indians' religious beliefs and Christianity; for example, they found symbols of the Trinity before Peruvian altars, a rainbow legend, and a

[1] Paul Herrmann, *Conquest by Man* (New York, 1954), p. 175.
[2] *Ibid.*, p. 167.
[3] *Ibid.*, p. 166.
[4] *Ibid.*, p. 175.
[5] *Ibid.*, p. 184.
[6] *Ibid.*, p. 185.

flood story.[7] Paul Herrmann concludes that the latter two ". . . might have come straight from the Book of Genesis."[8] They probably did, but not directly through the Spanish Catholic missionaries. Their origin would date back probably more than a thousand years prior to the discovery of America. When one recalls the fact that the Nephites—the ancestors of the white Indians of Peru—possessed the Brass Plates which contained Genesis and the other Old Testament books to and including part of Jeremiah's writings,[9] as well as the gospel of Jesus Christ which they had received directly from the lips of the resurrected Savior,[10] it is easy to account for the fact that even before Catholic missionaries had influenced their thinking, the Indians of Peru possessed religious teachings which reminded the padres of similar doctrine found in the Bible.

Not only did the historians and Spanish missionaries report discoveries of white Indians in Peru and other South American countries, but also Catholic missionaries and explorers of the colonial period noted in their journals that they, too, had visited white Indians in Central and North America; for example, the eminent Parde Bernardino de Sahagun, born in Spain (1499) and a missionary in Mexico among the Indians from 1529 to 1590, wrote an important and scholarly work entitled *History of the Things of New Spain*, which is accredited as being among the most reliable and comprehensive reports concerning the ancients of Middle America. He described the Huastecas (Guastecas), a Maya-speaking people who lived on the lowlands of northern Vera Cruz and the adjacent foothills of San Luis Potosi, as a white people. To quote:

> All of them, men and women, are white and of good and well-porportioned faces and good features; their language is very different from the others [of the central mesa and northern gulf-coast of Mexico], . . . And they are very expert and good officers of song; they dance gracefully and with beautiful movements.
>
> These lived in good breeding, because the men wore good clothes and mantles; they wear shoes, jewels and beads around the neck and feathers and they have fans and amulets and they are curiously shaved. They look at themselves in mirrors and their women put on painted and elegant skirts and blouses. They are polished and expert in everything because they said they were Guastecas; . . .[11]

It is apparent from Padre Sahagun's description that these white Indians retained many of the characteristics of their ancestors—the Nephites—who were throughout most of their history ". . . white, and exceedingly fair and delightsome,"[12] being a superior, intelligent, industrious, moral, and god-fearing people;[13] while their darker-skinned brethren—the Lamanites—"were . . . an idle people, full of mischief and subtlety,"[14] ". . . wild and ferocious, and a blood-thirsty people, full of idolatry and filthiness,"[15] delighting in wars and bloodshed, and during much of their history of Book of Mormon days, having a burning hatred against the Nephites.[16]



Chief S. T. Blue and his wife, Louisa.

In 1696-1697 A.D. Padre Andres de Avendano y Loyola, a noble Catholic priest, visited a surviving remnant of the former inhabitants of Chichén Itzá at Tayasal, on an island in the Lake Peten, Guatemala. He described the skin color of those people as follows:

> These Ytzeas are well-featured and, like mestizoes, nearly all of a *light complexion* and of very perfect stature, and of natural gifts.[17]

Not only were white Indians found south of the Rio Grande, but various groups have been encountered north of the Mexican border also; for example, the early explorers who came by sea to the northwestern coast of North America described in their journals the skin color of many of the Indians whom they visited as being as white as the skin color of the average native of Europe. Since many of the present day Indians have mixtures of white blood, it is a significant fact that these early voyagers—like the explorers of Mexico and Central America—saw many Indian tribes before they had opportunity to intermarry with white people from the Old World. Captain James Cook, the European discoverer in 1784 of the Nootka Indians who lived on the ocean side of Vancouver Island, recorded in his journal regarding the natives who were not covered with red paint that

> . . . the whiteness of their skin appeared almost equal to that of Europeans; though rather of that pale effete cast which distinguished those of our southern nations. The children whose skins had never been stained with paint, also equalled ours in whiteness.[18]

Later in his journal, Captain Cook described the Indian tribes which he met in Prince William's Sound, Alaska, as follows:

> The complexion of some of the women and some of the children is white, but without any mixture of red.[19]

Captain G. Dixon visited the northwestern Pacific Coast (1785-1788) and made the following statement regarding the Indians:

> In regards to their complexion, it is not easy to determine what cast that is; but if I may judge from the few people I saw tolerably clean, these Indians are very little darker than the Europeans in general.[20]

In 1798, Captain George Vancouver, in whose honor the principal island has been named, described as follows the Indians he saw along the Burke Channel in the heart of the northwestern coast:

> The prominence of their countenances and the regularity of their features resembled the northern Europeans. [If it were not for all the oil and paint] . . . there is great reason to believe that their colour would have differed but little from such of the laboring

(*Continued on page 654*)

[7] *Ibid.*, pp. 184-187.
[8] *Ibid.*, p. 186.
[9] 1 Nephi 5:10-14.
[10] 3 Nephi, chapters 11-28.
[11] Sahagun, *"Historia de las Cosas de Nueva España," Libro Noveno, Capitula 29*, Sec. 7, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, Calif., 1950), p. 247.
[12] 2 Nephi 5:21.
[13] *Ibid.*, 5:9-20.
[14] *Ibid.*, 5:24.
[15] Enos 1:20.
[16] Jacob 7:24.
[17] Andres de Avendano y Loyola, *Relacion de las dos Entradas que hize a Peten Ytza* (1697), Eng. tr. by Philip Ainsworth Means, cited in Means, *History of the Conquest of Yucatan and of the Itzas* (New York, 1917), p. 22.
[18] James Cook, *A Voyage to the Pacific Ocean* (London, 1784), vol. 2, p. 303.
[19] *Ibid.*, p. 367.
[20] G. Dixon, *A Voyage Round the World, but more Particularly to the North West Coast of America Performed in 1785-88* (London, 1789), p. 238.



We're Going to a HUKILAU

About thirty-five miles from the city of Honolulu, on the southwestern tip of Oahu, lies the small Church of Jesus Christ of Latter-day Saints settlement of Laie. (Lah-eé-eh).

In this community was born the "hukilau" (who-key-lah-oo), which has grown in the past seven years, to become world-famous and capture the eyes, fancy, and imagination of thousands of tourists coming yearly to the islands from all over the world. The *hukilau* is associated with fishing, feasting, sight-seeing, Hawaiian and Samoan entertainment, and other festivities. *Hukilau* in the Hawaiian language means the pulling in of the fish nets, *huki* meaning pull, and *lau* meaning net.

But to appreciate fully the *hukilau* and its purposes, we perhaps should learn a little of the history of Laie. Laie consists of 6,500 acres of land which the Church purchased in the year 1865, for the sum of $256.000 for the purpose of building a gathering place for the members of the Church in Hawaii. As a source of income, the Church built a sugar cane plantation, which they later

Brother Kepa Kaahawaii, an old-timer in Laie is shown here depicting the method of pounding the taro root into Poi, with a heavy rock.



This picture gives to the tourist a glimpse of everyday life in Samoa, as another part of the Hukilau entertainment. These Samoan brethren are preparing supper, as they do it in Samoa.





This picture shows the Hawaiian show in progress. The Hawaiian grandmother dance is now in progress.

by Jack Uale

STUDENT AT UNIVERSITY OF UTAH

leased in 1930 to the present Kahuku Plantation Company. Laie is presently the site of the Hawaiian Temple, which is one of the highlights of a tourist visit today.

The colony grew steadily from a mere handful of about eighty native Hawaiians to a population today of 1350. The settlers in Laie consisted mostly of Hawaiians repatriated from Skull Valley, Utah, where they struggled and endured many hardships under the blazing summer sun and freezing winters for forty-eight years so they could be near the headquarters of the Church. After the Church purchased Laie, the General Authorities offered these brave Hawaiians free passage home so they could build the area and the land of Laie for themselves and more important because a temple was to be erected there.

Outstanding in Laie for three-quarters of a century was the old chapel which stood originally where the temple now is. To make room for the construction of the temple, the chapel was moved to a new location not very far from its original site. The people loved this old building very much, and affectionately named in *hemolele*, meaning holy place. This beloved chapel unfortunately burned down in 1940. When the firemen arrived from the nearest fire station some forty-five miles away, the building was already completely in ashes. The Saints stood by helplessly and wept unashamedly.

Almost immediately the people began planning ways and means of raising money for a new chapel when suddenly Pearl Harbor was attacked. This, of course, stopped everything, and the community of Laie had to content itself with holding Sunday services in a recreational hall for the next nine years.

In 1947, a committee headed by Bishop Poi Kekauoha began in earnest to raise money for a new chapel. It was decided that a hukilau be staged as a benefit, and that tickets be sold among their own people and folk from the neighboring communities. This affair proved tremendously successful, epecially so when several hundred tourists visited this activity when they unexpectedly came across it while touring the island. Thus was born the idea of entertaining tourists monthly, with the assistance of the Hawaii Visitors Bureau and its advertisements. From this source of revenue came the major portion of the money needed for the chapel. Contributions pledged by each family, and money derived through the process of benefit concerts and dances, enabled Laie to contribute $10,000 in addition to the $40,000 profit that was realized through the medium of the *hukilau*. Besides raising the money for the chapel, the folk of Laie did the actual labor in constructing the beautiful building that they are now enjoying. All of the labor in the construction of the *hukilau* site was donated by the people of Laie; this included the dining rooms, entertainment stage, the Hawaiian village, Samoan village, concession booths, native curios, boat and nets used in the fishing, and the pits in which to roast the hogs. Painters, plumbers, carpenters, common laborers, students, farmers, housewives, servicemen, and many others from the community all had a hand in this project.

At the dedication of the newly completed edifice in 1950, there were 1300 people from all over the Hawaiian Islands present, including officers from the Church headquarters in Salt

(*Continued on page* 681)

The "hukilau" floor show consists of a 45-minute Hawaiian entertainment and a 45-minute Samoan entertainment. Here is pictured the young Samoan brethren and sisters dancing.



Part of the tremendous group of tourists, enjoying a regular Hawaiian feast at the "hukilau" site. The tables are beautifully decorated with flowers as well as food.



Spiritualized Scouting*

by Elbert R. Curtis

GENERAL SUPERINTENDENT, YMMIA

Alexis De Toquerville, the French philosopher, writes: "I sought for the greatness and the genius of America in her ample rivers—it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went into the churches of America and heard her pulpits ablaze with righteousness did I meet the secret of her genius and power. America is great because she is good, and if America ever ceases to be good—America will cease to be great."

I think all of us thrill to the spiritual awakening that has come to our land. In the last presidential campaign both candidates quoted from the scriptures, referred to the word of God, invoked the blessings of the Almighty. It thrills me to read that when the President of these United States calls his cabinet members together, the meetings are opened with prayer. I thrilled anew, and I am sure you did also, as I learned of the change in the wording of the pledge of allegiance to our flag now incorporating the words "under God." It looks as if at long last we may be returning to the thought found on all of our coins, "In God we trust," and that we are coming to realize that God is our Father and that our fellow men are our brothers.

Scout leaders get all mixed up sometimes in knot-tying, hiking, camping, and cooking, and overlook the great objectives of this God-inspired program. I think I can best illustrate those objectives by this little fable that I love.

An ancient king said to his servants, "Make me a man." Anxious to please the monarch, they went out, employed the best artisans of the land and carved from wood a man. The king wouldn't have it. "No!" he said, "Make me a man." They tried with clay; they tried with stone, and with oils on canvas. Nothing pleased him, and finally in desperation they found one of the dregs of humanity in the gutter, a tramp—and they bathed him, clothed him, fed him, and brought him before the king. The king was highly pleased and said, "Next in importance to the God who creates is the man who saves."

That's scouting! To make of these boys men—men of God, men of character, sterling character! The whole essence of the program will be found right there.

The first words children learn around the home are: "No," "I don't want to," "I won't." Ever hear these words? This scouting program isn't a plan of *do* or *don't* or of *must* or *must not*. Scouting is positive. Scouting *is* trustworthy, *is* loyal, *is* helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean. A Scout *is* reverent, and those are the qualities of good character. When you find a man or boy who possesses them, I will show you an individual of character.

This old world of ours needs more men of character. It has been suffering from lack of confidence, from wish-washy thinking. Democracy has suffered in the world from lack of confidence and integrity. We used to say of a man, "He is as good as his word," or "his word is as good as his bond." We haven't heard much of that lately; there has been too much double talk—too much double dealing. Further, I think that as we give all this talk which flows so easy about freedom, we need to emphasize that with the blessings of freedom and the freedom of choice, comes the responsibility for choices that are made. Freedom to choose, yes, but liability for the choice we make! I think we need to teach that it is false philosophy to feel that there is an absence of any personal liability for an individual's conduct. The person who violates the law is responsible. The man who pulls the trigger must answer for it, and this tendency in the world to excuse, to place the blame on surroundings, lack of parental love, slums, comic books, juke boxes, on anything but the individual, is leading us down the trail. We need to emphasize that each individual is responsible to himself, to society, and to God for his own activities. I am grateful that scouting teaches these character-building traits.

I have always felt that it was not a good neighborhood for my boy unless it was a good community for my neighbor's boy. We need to reach out and bring more of them in and expose them to this scouting program. Boys don't want to miss it; they love it. There is a way to reach their hearts, and to shape their lives. The facets of scouting provide that way. Don't let them miss it.

I have always enjoyed the story of the mother who visited her son in his dormitory. She was shocked and disappointed to find on the walls, pin-ups, cartoons of fan dancers, and the like; but she was a wise mother, and she did not say anything. She went home, bought a beautiful picture of the Savior, wrapped it with loving care and sent it to her son. He wanted to hang the picture on the wall, but it just didn't fit. He tried it here, and he tried it there, but it was out of place. Do you know what he did? He pulled down the pin-ups, and he hung this glorious painting before him. Let's get this program with all its beauty before the boys. They'll take it, and they'll weed out the other things, and you won't need to worry about them.

Scouters, parents, lovers of boys: we have a sacred obligation to provide program and leadership for these choice spirits, the youth of America. We need support from every area. This program has everything to offer if we present it in the right way.

"How much is a boy worth?" How much *is* he worth? It is said that this generation knows the price of everything, the value of nothing, but whether you call it price or value, what is the worth of a boy? In the next few minutes I would like to answer this question and use this illustration.

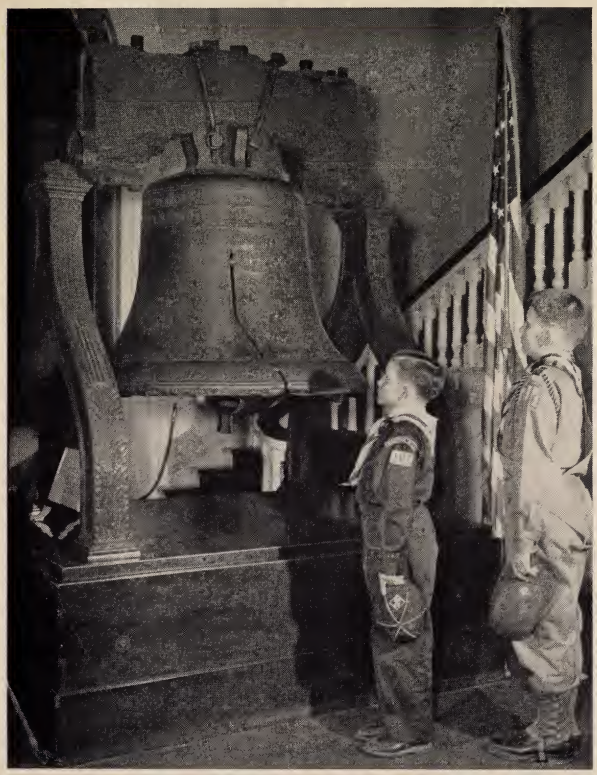
It is said that the man who invented the game of chess presented it to an Oriental monarch. The monarch was greatly pleased and wanted to reward him and said, "Ask for whatever you will, it shall be yours."

*Adapted from an address presented at the Annual Laymen's Conference, Region XI Boy Scouts of America.

The man was crafty, and he said, "Your highness, will you put one grain of wheat on the first square of my chess board, two on the next, double it on the next, double it on the next, and double it until you have it doubled sixty-four times. That shall be my reward." The monarch thought, "You foolish man." So he told his prime minister to take his bag and shovel and get the fellow some wheat. In an hour or so the prime minister came back pale and trembling and said, "Your highness, do you know what you have given away? You have given away over one sextillion grains," whatever that is (it is represented by a 1 and 19 digits following it). It represents over ten trillion bushels of wheat, which would cover fifty-two cubic miles, and there are not enough granaries in all the world to hold it.

What does that have to do with boys? It has this to do with boys. Statisticians tell us that the average man will have 3.7 children. Let us say we do a little better than that and give him credit for four. It means that by the fourth generation a man will have 256 direct descendants, and by adding the other three intervening generations he will have a grand total of 340 direct descendants. At the end of ten generations he will have over one million descendants.

Among human beings, like begets like, and quadruples itself every generation. There are exceptions, but the general rule is that delinquency begets delinquency, crime expands its own evil influence in an ever-widening sweep with each succeeding generation. Recent figures tell us that crime in America in 1953 increased five percent faster than population. The results of a crime survey conducted by the Harvard Law School proved conclusively that corrupt homes produce criminal offspring. As homes deteriorate, as parents become more and more indifferent, their children tend to become more and more delinquent.



—*Photo by Harold M. Lambert*

How much is a boy worth? More than anything else in the world.

Now I ask you to think of the story of the monarch and the wheat, and consider this question. "If you lose a boy this year, how many have you lost a hundred years from now? It presents a black picture. But the coin has another side, and this is as encouraging as the other one is discouraging. The general rule is that righteous parents produce offspring in their own image, and the cycle of goodness will increase with each generation in an ever-widening benediction to humanity.

When we save a boy, we probably are helping to save his future wife, his future children, his future grandchildren, and so on, generation after generation. It is said that the child is the father of a man. This means that a delinquent child grows into a delinquent parent who produces delinquent children, who grow into delinquent parents, and you are in a vicious cycle.

Most things are easy to talk about, but what should be done about it? Consider the child from a delinquent or indifferent parent. You can't satisfy yourself by saying that the child is the sole responsibility of the parent. Can you sleep nights with that philosophy? Of course he is, but supposing the parent is not assuming his responsibility. If he were, the child wouldn't be delinquent. We in scouting must step in and provide for that child the love, the friendship, the guidance that he would have had if his parents had been doing their duty, and only in that way can we cut through that vicious cycle. To do it is worth all of the effort, and all of the means, and all that is put into it.

How much is a boy worth? More than anything else in the world. The Master of the world said, "For what doth it profit a man if he shall gain the whole world and lose his own soul?" (See Matt. 16:26; Mark 8:36.) That soul you talk about could be your own boy or your own grandchild unless we make available the things we are discussing. Yes, the scouting effort makes sense, and it is worth following. This scouting program brings into a boy's life a

(*Continued on page 683*)

facts about the

Word of Wisdom

by Thomas Ray Broadbent, M. D.

THE CHURCH OF JESUS CHRIST of Latter-day Saints was about three years old when, in 1833, the Prophet Joseph Smith sought the Lord's advice regarding a currently perplexing problem—the use of tobacco.

The advice given as the Word of Wisdom consisted of a dietary rule which is unique in being given to the world at that particular time and applicable to our mode of living. In principle the rules were not unlike many dietary laws such as the canonical laws, rules of lent, dietary regimes of the oriental religions, the dietary law of Moses, and Mohammed's food and drink law. The rules revealed to the Prophet are unique in being presented to the world ten or twenty years before anesthesia, antisepsis, and dietetics were developed as specific sciences. The advice given also carries a promise, to those who so abide, of good health. The plan is designed to be livable by the old, the weak, or the strong, and any who are strong enough to be called Saints.

What are these wise words of wisdom? Briefly, abstain from the use of alcohol, tobacco, tea, and coffee, eat healthful grain products and herbs and fruits in season and use meat sparingly, especially in warm weather. Is this plan hard to live? Yes, if one has once broken his trust, but good habits are easily kept if kept daily.

This life is a period of probation. During our mortal lives we are given our bodies as tabernacles of our spirits. Do you want your strength decreased, mental alertness dulled, your privilege of motherhood taken, time wasted and failure assured? A sensible answer to these queries is *No!* We claim this counsel to be an avenue to health and happiness, and that we shall truly run and not be weary. If this is our claim, what is the proof? Both the skeptic and the alert young investigating mind have the right to say, "How do I know this is worth while?"

In 1822 painful joints and muscles due to alcohol were known to doctors, and in 1907 active research was begun which has demonstrated the use of alcohol for external application only. Alcohol, by its properties of evaporation, cools the body and is useful in combating fever. It also decreases sweating, toughens the skin, and is helpful in preventing bed sores. As an antiseptic and cleaning solution before an operation, it is excellent. When taken internally, it is a coagulant of protein and kills cells such as those lining the stomach. It is a preservative and an excellent fluid in which to keep frogs and other specimens for study. Alcohol is an irritant and gives most drinkers gastritis. To the nervous system alcohol is a depressant. The drinker seems overly happy and active only because the higher centers of his brain have lost their control. This lack of control and mental ability and physical reactivity account for many tragedies that would not occur if there were control of the total faculties. Alcohol in larger doses, just another drink or two, is an anesthetic. How else could the intoxicated man or woman awake with bruises and cuts that he can't recall sustaining? Yet this anesthetic is so dangerous it is seldom used by doctors and then only as a local anesthetic in special cases. Ether and chloroform are much safer.

Alcohol is also a vasodilator or a substance that produces an increase in the size of small vessels in the skin. This is why the "toper" has a red nose, and why at the football game someone says, "A little drink or two and I'll be warm as toast." The increase in vessel size results in an increased blood flow, and thus heat from the central portion of the body is dissipated. The men on the polar expeditions found that this was true, but the men were happily freezing to death. Nature is wonderful if left alone. Getting cold is a warning, and this warning is gone when we are anesthetized or drunk. The skin vessels become small in cold weather in an effort to conserve heat. This protection is lost with vasodilatation. Thus, the drinking man loses his heat foolishly, and lacking control of his higher nervous centers by actually being partially anesthetized, freezes to death.

Alcohol also damages the kidneys, especially if one already has a kidney disease.

Alcohol has been portrayed as a liquid food. It is true that when alcohol is burned in the liver it has a definite caloric value. Simultaneously, however, in burning the alcohol the liver is damaged and scarred and poor circulation develops. Fluid then forms in the abdominal cavity. Large vessels develop in the esophagus in a natural attempt to bypass the dam made by the scars in the liver. These vessels build up a high pressure, and finally one day death results. Are there not better foods?

Alcoholic addiction is common, as are the lost jobs, broken homes, failed purposes in life, and broken men and women. Special hospitals are provided for the neurotic and psychotic minds produced by this fluid, and the "D.T.'s" is only one form of such a mental disease. Physical reactivity is slowed as our minds are dulled. Pilots have crashed, thus proving this, and thousands have died on the highways because their feet didn't quite get to the brakes in time. Some alcohols (wood alcohol) when burned in the body produce formic acid, the main constituent of embalming fluid. Would you drink embalming fluid? Some folk do, and before dying go through the first torture of going blind.

These are some of the facts about the Word of Wisdom as revealed to the Prophet Joseph at Kirtland, Ohio, in 1833, and as recorded in the eighty-ninth section of the Doctrine and Covenants. The health-giving properties of grains and herbs and fruits, and the proper use and the tragic results of the disgusting misuse of alcohol have in part been brought to your attention. Which road do you choose? Be honest with yourself in this personal inventory!



Water is the most important resource of the national forests, and watershed protection the forest officer's most important duty.

50 YEARS OF PROGRESS IN MULTIPLE-USE FORESTRY

by Arnold R. Standing

ASSISTANT REGIONAL FORESTER, U. S. FOREST SERVICE
INTERMOUNTAIN REGION, OGDEN, UTAH

—Photos courtesy U. S. Forest Service

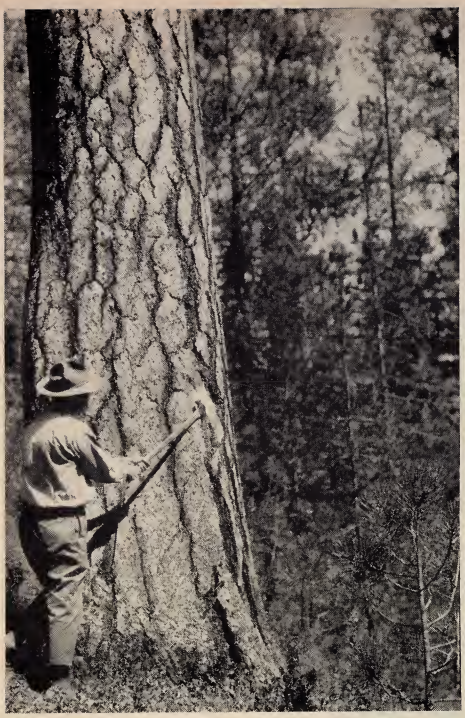
THE UNITED STATES Forest Service is celebrating its fiftieth birthday this year. Actually no one can point to any single instance and say, "That is when forestry began in the United States." A few events do stand out as being especially significant. One of these was the establishment of the Division of Forestry in 1876. Another, was the passage by Congress of the General Revision Act of 1891 which gave the President authority to set aside areas of the public domain as Forest Reserves.

Another conservation milestone was the work of the National Forest Commission of the National Academy of Sciences. This commission spent much time in 1896 studying the condition of watersheds, forests, and ranges on federal lands in the West. Its report told of the destruction of watersheds and forests by raging forest fires and of feeble efforts to prevent or control them, of the indiscriminate, unmanaged cutting of the timber, of ranges being destroyed by trampling and overgrazing. It focused the attention of thinking people on a serious problem that confronted the nation and cried for action.

Action came slowly at first. The Forest Reserves were under the Land Office in the Department of the Interior, where there were no trained foresters. The few existing trained foresters were in the Bureau of Forestry in the Department of Agriculture which had no forest lands to manage. An Act of Congress placed the Forest Reserves, later called National Forests, in the Department of Agriculture on February 1, 1905 under the supervision of Gifford Pinchot as chief.

From the outset, the administration of the National Forests has been guided by four basic principles—the first of which is that all the resources are for the use and benefit of all the people. Another is the principle of sustained-yield management, which affirms that the resources will not be used faster than they are being produced; that timber will be harvested only to the extent of its annual growth; that a sufficient amount of the forage plants will be left to protect the soil and assure a continual, healthy growth; that the soil, streams, lakes, and watersheds will be protected in perpetuity; and that the wild beauty of the mountains and forests will be preserved forever.

(Continued on following page)



The forest ranger marks trees for cutting. Young, vigorous trees are left to produce seed and to provide future crops.



Airplanes spray areas infested with tree-destroying insects or worthless plants competing with good forage.



One of the forest ranger's many jobs is to make timber sales and to measure the timber that is cut.

50 Years of Progress

(Continued from preceding page)

A third great principle is multiple use of the National Forests, meaning that any area will produce several or all of a variety of resources—water, timber, forage for livestock, wildlife, and opportunities for outdoor recreation. The fourth recognizes that in applying the principle of multiple use there will be clashes of interests of the various users. This principle was stated by Secretary of Agriculture James Wilson in a letter to Gifford Pinchot dated February 1, 1905, as follows—". . . and where conflicting interests must be reconciled, the question will always be decided from the standpoint of the greatest good of the greatest number in the long run. . . ."

Under these principles and others related to them, much progress has been made in the past fifty years not only in protecting and developing the natural resources but also in making them serve the various needs of all the people, to whom they belong.

By persistent effort, the public has been brought to realize the terrible destructiveness of forest fires and is exercising much more care in their prevention. The result is a marked reduction in the number of man-caused fires, even though visits to the National Forests have increased a hundredfold. The techniques of detecting fires as soon as they start, getting to them quickly, and fighting them effectively, have greatly improved.



Firefighting is a tough job.

Fire fighting is done with modern equipment such as water pumps, tractors, trenchers, and chemicals, although the ax, the shovel, and hard work still play their part. Smokejumpers, who parachute to fires from airplanes, have controlled thousands of fires while they were small and prevented the destruction of untold acres of watershed lands with their timber, forage, wildlife inhabitants, and their natural beauty.

The construction of roads, trails, airports, telephone lines, radio networks, and other improvements has been a vital part of the progress in forestry. Such improvements facilitate the protection of the resources, are essential to good administration of the national forests, and make it possible to utilize the timber, forage, wildlife, and other resources, as well as



Lookouts keep constant watch to detect and report fires.



Modern way of going to a forest fire.

enabling people to visit and enjoy their great outdoor heritage.

Much has been accomplished in the management and utilization of the timber resources. Forest officers have surveyed the stands of timber so they know how much there is by kinds and age classes, how fast the trees are growing, and how much timber can be harvested annually. The foresters mark mature trees for cutting, making sure sufficient trees are left for reseeding and for the protection of steep slopes. They prepare cutting plans and then advertise the timber which is for sale to the highest bidder. Cutting is carefully supervised to prevent damage to the soil and watershed or to the young timber left to produce the next crop. Slash from the cutting is piled and then burned when the fall storms come or it is scattered in the gullies and skid roads to prevent soil erosion. The cutover areas or those burned by fires are planted with young trees if they will not reseed naturally.

But fire is not the only enemy of the nation's forests. A multitude of tree-destroying insects and diseases are a constant threat. Before the National Forests were established, nothing was done to combat these attacks, but during the past fifty years great strides have been made in detecting and controlling these forest enemies.

In range use, too, much progress has been made since the turn of the century. In those days, at the peak of western range livestock grazing, millions of cattle and sheep competed for the available forage. The ranges and watersheds suffered from overuse, too early grazing in the spring, repeated use of sheep bed grounds, and the heavy trampling of livestock being driven to the more choice range areas to get there ahead of the other fellow.

Creation of the National Forests brought controlled grazing to the range. With the assignment of definite range allotments to individual livestock men or community groups came delegation and assumption of responsibility in use of the range and the opportunity to rehabilitate it for the future. Livestock permittees form associations, and each chooses advisory boards from its membership to

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Elk on winter range on the Teton National Forest.



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work with the forest officers in applying progressive range management practices. The time of grazing use in the spring has been delayed until the soil is dry enough to withstand trampling, and until forage growth has a good start. Salt, which the livestock need and relish, is placed away from natural congregating places to induce grazing on more lightly used areas and to lessen use where it otherwise would be too heavy. Watering places have been developed, by use of small reservoirs or the installation of troughs, both to meet the animals' requirements and to make possible the utilization of forage which would be wasted without the availability of water. Herding, the construction of fences, stock trails, and other improvements are management devices used to distribute the stock uniformly over the range according to the amount of usable forage. Low value herbs and undesirable shrubs that compete with good forage plants, have been reduced in places through controlled burning or by herbicides. Thousands of acres of badly depleted ranges have been plowed and reseeded to hasten the restoration of good plant cover.

As a result of such measures, range deterioration has been stopped, and improvement in plant cover has been accomplished on many areas. There is still much to do throughout the West to restore range and watershed areas to a desirable condition through improved management, reseeding, construction of improvements, and in some cases adjustments in livestock use.

Most of us love the outdoors. For ages man has enjoyed hunting, fishing, picnicking, camping, and other forms of outdoor recreation. Fifty years ago recreation use of the National Forests was light, and there were no special problems connected with such use, except that people using the outdoors caused many forest fires.

As population has grown and leisure time has increased, outdoor recreation has become more popular. About thirty-nine million visits were made to the National Forests for various forms of recreation in 1954. Problems have developed connected with providing adequate recreation facilities, fire prevention, and sanitation which are only partially solved. However, it was recognized years ago that recreation use on the National Forests must be carefully planned and managed, and in this activity, also, much progress has been made. Those desiring summer home sites are assigned the more remote areas not well suited for the development of public campgrounds in keeping with the principle of, ". . . the greatest good of the greatest number. . . ." Some remote tracts of rugged country have been set aside as wilderness areas, never to be despoiled by roads or commercial developments.

Those whose memories go back to 1905 will recall that deer and elk were not nearly so plentiful as now. Big game numbers were at low ebb. A combination of progressive management practices, including the buck law, restricted hunting seasons, prevention of poaching, reduction in predators, and improved forage conditions brought about increases in numbers of big game that were gradual at first and then very rapid in many localities. Some areas have been overpopulated with deer and elk resulting in heavy losses in winter from malnutrition, in over-grazing of ranges and watersheds, and undue competition with domestic stock for use of the forage.

During the past twenty-five years advancement has been made in the application of sound game management by State Fish and Game Commissions, by an enlightened, broadminded attitude of sportsmen's organizations, and by co-operative approach to the solution of wildlife management problems among the sportsmen, by these groups as well as the federal land management agencies. Private owners of land where some of the game live generally have had a commendatory attitude toward the production of wildlife and enjoyment of hunting and fishing by the public.

Fish management has also progressed, and though fishing has greatly increased, improved hatchery methods and stepped-up fish planting programs have kept pace reasonably well. The improvement of watershed conditions has helped much, for gouging of streambeds by floods and excessive sediment in streams are serious detriments to fishing.

The story of progress in multiple-use forestry would not be complete without mention of the contribution of research. Through the years research has been conducted in management of water, soils, timber, range, and wildlife, and in fire control and combating destructive insects and diseases. The findings of research have guided the managers of wildlands, and have helped the users of the natural resources better to understand why improved management practices, and sometimes curtailment in use, are necessary.

It should be stated, too, that one of the most important elements of progress has been the growing public appreciation of the value of natural resources and the need for the co-operation of everyone in providing protection and good management.

The past is but a prelude to the future. We know, from fifty years of history, that the principles of protection and wise use of the natural resources, sustained yield, multiple use, and settling conflicts in use on the basis of, ". . . the greatest good of the greatest number in the long run . . ." are sound. We know that the people will become increasingly more dependent on the resources of their National Forests to provide security and abundant living. Much has been learned and much has been accomplished in the past fifty years, but much remains to be done to restore and protect the resources fully, and to make maximum use of them. By united effort, the next fifty years will see even greater progress in multiple use forestry.

THE ROCK IN A STORM

By S. Roy Chipman

EVER since time began upon the earth,
One said, "There shall be sunshine and storm";
And when the storm clouds gather and the skies grow gray,
If you will look up, He will show you the way.

And he shall be an hiding place from the wind,
If men will set their feet upon his rock;
A covert from the tempest shall he be,
To all who seek and sincerely knock.

He shall be as springs of water in a dry place,
To weary ones who kneel in prayer and seek his grace;
As a shelter of a great rock in a storm-ridden land,
To all who follow and heed his command.

Sorry, Soldier, No Letter Today!

by Paul D. McBride

We received our basic training from the greatest instructors this world shall ever know, our parents. In our youth we were taught the gospel, and we realize here in the armed service and so far from home it truly is being put to the test.

Apostle Paul was a great teacher also and converted many to the faith, organizing them into branches of the church. But he certainly demonstrated by his many inspiring letters to the Saints that he by no means felt his teaching mission complete. He could not be with his loved ones, but by communicating with them he continued to build their faith.

Letters from home bring us counsel and sound advice from loving



It has been said, "Words can sting like anything, but silence breaks the heart."

teachers whom we respect and admire. If we are feeling lonely and blue, such a letter gives us the lift we need. It is sacred in the morale-building boost it gives us. The encouragement and counsel it brings and the feeling of gratitude and desire it gives us to honor the sender is eternal in its effect.

We are building for eternity, not just for this life. A word of written love and counsel, at the right time, can very well be eternal in its effect. Generations from now could benefit from just such a small, sincere message. The person receiving such a message could very possibly owe his privilege of exaltation and eternal happiness, in the presence of God, to the thoughtful person who remembered to write.

More than once, just following mail call (letters from home), I have heard a buddy say, "I think I'll write a letter and go to the movie on post, rather than go downtown tonight." When you see one of your fellow buddies sit on the edge of his bunk with a letter in his hand and gaze into space with a pleasant smile on his face, you can rest assured he has something praiseworthy or of good report on his mind.

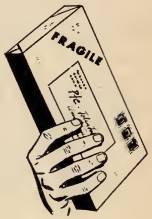


You never forget the covenants, but you can forget for whom you are living them. In the first place, you live the commandments to glorify your Heavenly Father, but very close to this reason you keep the commandments, in order to honor your family and loved ones. You know this is what they want you to do. Each letter reminds you of them, and in your heart as you read their letters you say, "I will return to them as clean as the day I left."

It has been said, "Words can sting like anything, but silence breaks the heart." Any word from home is better than none at all. Heartbreak, more commonly referred to as a "dear John" or some other disappointment, is nothing compared to losing a loved one through a spiritual death brought about by unclean living.

Loss of contact and communication with those who are "living for eternity" sows the seeds that can result in spiritual death. A negligent reply or simply continually procrastinating the writing of that letter is well defined as a sin of omission.

About three months ago a small package arrived for our group, and upon opening it we found a church book of commentaries on the Book of Mormon. It was a gift from an LDS brother with whom we had no former acquaintance. A note thanking him for the gift and commenting on how useful it was to us LDS men brought three more excellent church books and a letter of explanation. Our new book



(*Continued on page 662*)



—*Photos by U S Army Air Force*

"The only time I have ever seen a G. I. late for chow was during mail call."



—*A Camera Clix Photo*

Jesus said: "After my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29.) The above picture portrays the martyrdom of 10,000 Christians under King Sapor of Persia.

Two Views of Church History

by Dr. Hugh Nibley
BRIGHAM YOUNG UNIVERSITY

PART III

TO CLAIM that the true Church is immune to corruption no matter how much it changes is to hold all the warnings of the Lord and the apostles in contempt. They felt no such confidence: "For if God spared not the angels . . ." what guarantee of immunity can men expect? (II Pet. 2:4ff; Jude 5ff.) "For it is impossible," writes Paul, "for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come. . . ." (Heb. 6:4-5.)

At this point let us pause and ask any Christian, or, for that matter any thinking man, to finish the sentence for us: just what *is* impossible for people so richly endowed? If the sixth chapter of Hebrews were a fragmentary text broken off at this place, any thoughtful individual could supply the conclusion: obviously Paul is reassuring the saints, telling them that it is quite impossible—unthinkable, in fact—for those who have already qualified for every earthly blessing plus the sure earnest of the world to come—it is impossible for such ever to be lost. "Reason itself" demands such a conclusion, but it is all wrong —the rest of the sentence administers a stinging rebuke to Christian complacency: It is impossible, the writer continues, for those so blessed "If they shall fall away, to renew them again unto repentance; . . ." (*Ibid.*, 6:6.) The falling away is a one-way process; it cannot be reversed. Heavenly powers and gifts once lost can only come again

> . . . when the times of refreshing shall come from the presence of the Lord;
> . . . the times of the restitution of all things, . . . (Acts 3:19, 21.)

The heavenly inheritance *can* be lost, even to the saints; and no matter how they may seek it "carefully and with tears," once it is gone they shall "seek and not find."

The great apostasy did not happen consciously. The mentally ill ("O foolish Galatians, who hath bewitched you"? [Gal. 3:1]) do not know what is wrong with them or when it happened. What the apostles denounce most strenuously in their letters is the complete complacency and self-satisfaction of the perverters: ". . . lovers of their own selves, covetous, boasters, proud. . . . Traitors, heady, highminded, . . ." (II Tim. 3:2ff.) No lack of assurance here!

Like the slinging of a noose, the end comes silently, quietly, without warning, so that the victim never suspects what is happening, being the while wholly preoccupied with "the cares of this life." (Luke 21:34.) It is not a process of founding new institutions that the scriptures describe, but one of becoming: "love shall turn to hate," "evil men and seducers shall wax worse and worse," (II Tim. 3:13), "iniquity shall increase," "the sheep of the fold shall turn into wolves," (*Didache*)—but go right on calling themselves sheep! The false claimants never give up "Having a form of godliness, but denying the power thereof. . . ." (II Tim. 3:5.) The end was never formally declared (heaven forbid!); in the words of Polycarp, "the lights went out."

What, then, was "the end"? The Bible has a good deal to say on the subject, and scholars have had a great deal more. At present we are considering only the former. On the mountain of the transfiguration Peter, James, and John, having just beheld Elias in conversation with the Lord and Moses, were told that Elias would at some time come and "restore *all things*," though he had already come and been rejected. (Matt. 17:11-12.) It was further explained that the Son of Man would suffer the same rejection; and later on Peter declares in a sermon that Christ would come again at "the times of the *restitution of all things*." (Acts 3:21; italics author's.) Some time after that the same Peter announces to the church that "the

end of all things is at hand." (I Pet. 4:7; italics author's.) Here we have "all things" brought to earth, "all things" coming to an end, and "all things" restored again. "All *what* things?" we ask, for the world itself seems to go on. Peter gives us the answer: ". . . *all things* which God hath spoken through the mouths of his holy prophets since the world began," (Acts 3:21, italics author's); "According as his divine power hath given unto us *all things* pertaining unto life and godliness." (II Pet. 1:3, italics author's.) "All things" means the fulness of the gospel. That is what passes away when "the end of all things is at hand."

The apostles speak of their own times as the end of the world, and yet they talk of more history to follow: "Just now in the end of the world hath he appeared . . . and unto them that look for him shall he appear a second time. . . ." (See Heb. 9:26, 28.) *Now* is here "the end of the world," and yet it is to be followed by a time of waiting and expectation, after which the Lord will appear again. Plainly with "the end of the world," the whole story is not told. Literally "end of the world" here means "consummation of the periods, or aeons." The word *aeon* appears over a hundred times in the New Testament, nearly always as the equivalent of the Hebrew *'olam ha-zeh*, "the age in which we live." An *aeon* is, strictly speaking, a world period, and hence was sometimes loosely employed to refer to this world of ours, our times, the wicked world, etc. But never is the sense of a limited span of time completely absent when this word is employed: one can stretch a point and translate "the completion of the *aeon*" as "the end of the world," but only if it is understood that the "world" referred to is not necessarily the physical earth or the physical universe but the present age of men.

When Christ met with the eleven by special appointment on a mountain in Galilee (Matt. 28:16), he sent them out with instructions to "teach all nations . . . to carry out all the instructions he had given them," and gave his messengers the promise, "behold I am with you every day until the completion of the period" (see vv. 19-20). The "Great Commission" is *not* an unlimited call to everyone, but specifically and privately to the eleven; it is *not* an order for them to tell all men whatever they had heard, but simply to instruct them to carry out certain specific orders (the language is technical and military); above all, it is *not* a promise that the Lord is going to stay in the world forever and ever or, as John Chrysostom desperately translates it, "for ages without end"; *aeon* is here in the singular; a definite limit is placed on the Savior's personal support, which is to be enjoyed until the apostles have finished their work: "until the completion (*syntelesis*) of the *aeon*, or period." There is going to be an *end*: the Lord said he would send his apostles out to preach to all the world for a witness, that they would carry out that assignment, "and then shall the *end* come." (*Ibid.*, 24:14.) Their mission, like the Lord's, was indeed at the end of the world. There is no more firmly established belief or more ancient tradition in Christendom than the conviction that the apostles themselves actually did carry out their mission, the Lord, as he promised, "working with them, and confirming the word with signs following." (Mark 16:20.) When every man on Pentecost heard the gospel preached in his own tongue, Peter announced that this was actually the fulfilment of

> that which was spoken by the prophet Joel;
>
> . . . in the last days, saith God, I will pour out of my Spirit upon all flesh. . . . (Acts 2:16-17.)

These were the last days, the gospel actually had been preached to all flesh, the prophecy was fulfilled, and the end could come. For the prophecy was that *before* the apostles could be put to death, "the gospel must *first* be published among all nations." (Mark 13:9f, italics author's.) The apostles themselves complete the whole work of the dispensation; after them comes not the beginning—but the end. The clear statement of the Lord, that ". . . This generation shall not pass away, till all be fulfilled" (Luke 21:32), is enough in itself to settle the issue: either Jesus was a false prophet, or the end did come.

The Way of the Church—II

WHY DID the early Christians express the keen and anxious concern they did for "signs of the times"? Why did they diligently study the times and seasons and everlastingly ask the Lord and the Apostles, "When will it be?" (Cf. Acts 1:7.) It is because they were expecting an end and had been instructed to watch even until the end. Their attitude would have been hard to understand if they had ever been given reason to believe that the church had been established, once and for all, to remain firm and steadfast until the end of the world.

It has often been noted that the ancient Christians professed two expectations: one an expectation of bliss, the other an expectation of woe. In their calendar the woe was to come first. Paul explains the situation when he reminds the Thessalonians that they must indeed look forward to "the coming of our Lord Jesus Christ, and our gathering together unto him," but not be deceived into thinking "that the day of Christ is at hand," since before that could come there must come "a falling away first, and that man of sin be revealed, the son of perdition." (II Thess. 2:1ff.) And Peter reminds the church, "first, that there shall come in the last days scoffers, walking after their own lusts," and only later will the Lord come, being meanwhile "not slack concerning the promise," since "one day is with the Lord as a thousand years. . . ." (II Peter 3:3ff.) The joy is coming, but first the woe. There are ends and other ends. The "signs of the times" are significant because things follow a pattern: "Whenever you see these events," says the Lord, stating a general rule in a present general condition, "you know that the kingdom of God is nigh at hand . . ." (See Luke 21:31); for example, "you look at the trees, and *whenever* they now shoot forth, ye see and know of your own selves that summer is now nigh at hand" (See vv. 29-30, italics author's.) It is a characteristic and repeated event, this "end of all things" and "restitution of all things," which we shall discuss in the next

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section. Whose coming was expected by the saints? The Lord's, according to some accounts, the adversary's, according to others. Why should this be a cause (as it has been) of ferocious controversy? Plainly they expected *both;* and not at one and the same time, but first the deceiver, and then the Lord.

After the Lord left the world, who came next? "The prince of this world, and hath nothing in me." Who is to follow up the work of the Apostles if they are "sent last" and "the end" is to come when they have completed their work? Who indeed: ". . . after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29.) Those are the only "successors" mentioned. Who is to take over the place when Peter leaves it? "The devil . . . abroad as a ravening lion," completely on the loose. When John announces, "Little children, it is the last time," is he expecting the Lord? On the contrary: ". . . even now there are many antichrists; *whereby* we know that it is the last time." (I John 2:18.) You know the last time is here because "the mystery of iniquity doth already work," and his work is only temporarily held up by an opponent who is presently to be "taken out of the way." (II Thess. 2:7.)

As modern scholars, Catholic and Protestant, are beginning to realize (we shall discuss them later), the prospects were not brilliant: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) It was a dark interval that lay ahead, "the Wintertime of the Just," they called it in the ancient church. There is a real element of tragedy here; the tears of the Lord and the Apostles were genuine. Paul does not warn constantly and with tears for the sake of a few inevitable crackpots and backsliders: the "wicked one" is "coming with all powers and signs and lying wonders," (II Thess. 2:9); the night is coming when no man can work, the time which the closing lines of *Didache* describe as the long ordeal of the human race. There is no doubt that the early Christians were convinced that the glorious final act of the drama would not be played "before the time." No city ever had a better chance of hearing the gospel than Capernaum; no city ever rejected it more completely; accordingly, "in the day of judgment" Capernaum "shall be thrust down to hell." But meantime, what is the status of the cursed city to be? Quite magnificent: "exalted to heaven." (Matt. 11:23-24, Luke 10:15.) That "meanwhile" is the second act of the drama, and it lasts until the judgment.

If one is determined to believe that the primary intent and purpose of the missions of Christ and the Apostles was the setting up on the earth of a mighty institution of sure salvation for all, "to remain firm and steadfast until the end of the world" (to use the proud formula of 1870—in the absence of any appropriate scripture!), then the negative course of things so clearly indicated in the Bible was a terrible mistake. Common sense rebels against the dismal prospect of the whole earth being given into the hands of "the one who leads the world astray," (as the *Didache* puts it)—it is a hard thing to take. And that is exactly why all the prophets of the New Testament urge the saints continually *not* to take the common sense point of view in the matter: "In the world ye shall have tribulation: but be of good cheer!" Is that common sense? "Now is the day of salvation," Paul cries joyfully, describing the day as one of afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings—"as sorrowful, yet alway rejoicing." (II Cor. 6:10.) It seems like anything but fun or good sense. As to the things that common sense values, Paul says, "I count them but dung, just so I win Christ." Worldly standards are utterly misleading. Hear what Peter, James, and John have to say:

Note the emphasis in *Peter's* epistles on the evil times ahead and the postponement of blessings for a definite interval: "[Ye] are kept . . . unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness . . . (expecting) praise and honour and glory at the appearing of Jesus Christ. . . ." (Cf. I Peter 1:5-7.) "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (*Ibid.,* 1:13.) . . . Pass the time of your sojourning here in fear (*Ibid.,* 1:17.) . . . Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

"But rejoice, inasmuch as ye are partakers of Christ's suffering; that when his glory shall be revealed, ye may be glad. . . . (*Ibid.,* 4:12-13.)

". . . the God of all grace . . . hath called us unto his eternal glory . . . after that ye have suffered a while. . . . (*Ibid.,* 5:10.)

". . . Humble yourselves . . . that God may exalt you in due time (*Ibid.,* 5:6);" etc. The unpleasant interval is not to be taken seriously, "For all flesh is as grass, . . ." (*Ibid.,* 1:24); we are merely "strangers and pilgrims" here (*Ibid.,* 2:11); it is a frightening prospect, but "if you will it shall be as nothing." Peter preaches a thoroughgoing exchange of earthly values for heavenly values.

James (4:4) does not mince words: "Know ye not, that friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God." Nor does John: "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world . . . is not of the Father, but is of the world. And the world passeth away, and the lusts thereof. (I John 2:15-17.) Marvel not, my brethren, if the world hate you. . . .

"We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. . . . And we know that we are of God, and the world lieth in wickedness. . . ." (*Ibid.,* 3:13; 4:6; 5:19.)

These were truly the disciples of the Lord who said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.) There is no place here for a popular program. The whole consolation of the saints is in the resurrection and glory to come, ". . . whether we wake or sleep. . . . Wherefore comfort yourselves. . . ." (I Thess. 5:10-11.) There is a complete disconcern for the possible success or failure of the church on earth, and a total silence on the subject of future generations—never a thought of that "inevitable triumph" which later church historians were to insist

should have been their chief consolation. ". . . The foundation of God standeth sure," not in a visible institution of salvation, but "having this seal, The Lord knoweth them that are his." (II Tim. 2:19.) Every opportunity to play up the church is passed by in silence.

The values of the early Christians were *not* common sense values. The translators of the King James Version use the word *lusts* for the Greek *epithumia*, which means "desire, interest, value," in the broadest sense, and thus make it appear that all that John is condemning is vice and depravity, whereas actually he is renouncing all earthly values good and bad. The Christian point of view was not that of another philosophy; it administered a severe shock to intelligent people—"a slap in the face," to use Karl Holl's apt expression. Thinking people were not just amused, they were "scandalized" (a favorite word) and enraged, sickened, and disgusted; Tacitus, Celsus, Caecilius, and the Jewish and pagan professors cannot think of words strong enough to express their loathing and alarm.

Here we have two systems of values totally and hopelessly opposed to each other. The things Jesus talked about were entirely outside the range of normal human thought and experience; in time their reality was to be made manifest to all, but meanwhile their rejection was to be emphatic and complete, and pagans could embarrass Christians by chanting about "Jesus the King who never ruled!" A triumphant rule and a triumphant church were not on the program, but the world would settle for nothing less, and of course the world got what it wanted—a church modeled after *its* idea of what a church should be. Such an institution was as clearly prophesied as was the passing away of the true church.

(To be continued)

INNER SIGHT

By Janet Moore

Love is not blind as slander claims
But knows the crystal gazer's art
Of probing through the faulty shell
Others interpret as the heart.

There within the concealing mask,
By some unwritten miracle
Love divines the truer self,
Gracious, tall, and beautiful.





ARCHAEOLOGY AND THE BOOK OF MORMON

(*Continued from page* 639)

Europeans, as are constantly exposed to the inclemency and alterations of the weather.[21]

Regarding the Haida Indians of Queen Charlotte Island, Hubert Howe Bancroft in 1875 reported that "The few who have seen their faces free from paint pronounce their complexion light. . . ."[22] Bancroft then quoted Poole, who claimed that he observed that their skin was "nearly as white as ours,"[23] and Bendel, who held it to be "of a remarkable light color."[24] Gilbert Malcolm Sproat maintained that "Their young women's skins are as clear and white as those of Englishwomen."[25] Horatio Hale found some of those coastal islanders "fair in complexion, sometimes with ruddy cheeks."[26] Speaking of the Haidas, Niblack (1888) wrote:

> In complexion both sexes are surprisingly light colored. This is in no way due to intermixture with whites. . . . The Haidas are markedly fairer skinned than the others, . . .[27]

Ordinarily the hair of the American Indian is straight, coarse, and black, but it has been observed by various writers that the white Indians' hair ofttimes diverges from the norm, being soft and wavy, and sometimes auburn and brown in color.[28] A. C. Haddon pointed out that the hair of the northwestern Indians ". . . is frequently slightly wavy and brownish . . . there are a few tribes among whom red hair and an almost white complexion occur."[29] According to Thor Heyerdahl, Gilbert M. Sproat described

> . . . a local Indian woman who had "curly, or rather wavy, brown hair," pointed out that: "Now and then, but rarely, a light-haired native is seen"; . . . and Sutil y Mexicana, who declared that the hair of these aboriginals "varied in colour between reddish, dark, auburn, and black."[30]

White Indians have been found in other parts of the United States, as well as on the northwestern Pacific coast region. The best example is the Mandan Indians who during the colonial period inhabited the whole area of the states of North and South Dakota, Wisconsin, and Minnesota. White farmers did not settle this district until the middle of last century, "shortly after the Mandan had been wiped out by a small-pox epidemic."[31] When the whites first discovered the Mandan Indians, according to Paul Herrmann,

> . . . About a fifth of this strange people were white-skinned and blue-eyed. Fair hair was also not infrequent, and the physiognomy of all Mandan was entirely different from that of the usual Indian type.[32]

Early during the seventeenth century rumors of a tribe of white Indians (the Mandans), who lived many miles away in the western wilderness, reached the Atlantic seaboard explorers; for example, as early as 1615 Father Champlain wrote in his journal about them. Later Jean Nicolet expected to find white Indians on his trip westward. But probably the first white man actually to see them was de la Verandrye, a French Canadian fur trader and explorer. He visited the Mandan Indians in 1738, and became intimately acquainted with them. This personal contact makes his report historically valuable. Verandrye states in his diary:

> . . . This tribe is partly white and partly red-skinned. The women are extremely beautiful, especially those who are white,

some of whom have lovely fair hair. Both men and women are very industrious and work with a will. Their lodges are big and spacious; they are divided into several rooms by partitions of thick planks. . . . The men are tall, strong and courageous. They are very active, and of good appearance with pleasant features. Their women do not look in the least Indian.[33]

At the beginning of the nineteenth century, an American, George Catlin, spent considerable time wandering among these Indians and studying them. He wrote:

> The Mandans are certainly a very interesting and pleasing people in their personal appearance and manners; differing in many respects, both in looks and customs, from all other tribes which I have seen. . . .
>
> . . . and so forcibly have I been struck with the peculiar ease and elegance of these people, together with the diversity of complexions, the various colours of their hair and eyes; the singularity of their language, and their peculiar and unaccountable customs, that I am fully convinced that they have sprung from some other origin than that of the other North American tribes, . . .
>
> A stranger in the Mandan village is first struck by the different shades of complexion, and various colours of hair which he sees crowd about him; and he is at once almost disposed to exclaim that "these are not Indians."
>
> There are a great many of these people whose complexions appear as light as half breeds; and amongst the women particularly, there are many whose skins are almost white, with the most pleasing symmetry and proportion of features; with hazel, with grey, and with blue eyes—with mildness and sweetness of expression, and excessive modesty of demeanour, which render them exceedingly pleasing and beautiful.[34]

Writers have speculated regarding the origin of the white Mandan Indians. Catlin suggested "that the Mandan might be descended from the Welsh king, Madoc, . . ."[35] Some writers have suggested Irish settlers while others have felt that the Scandinavian Vikings were responsible for the white blood among the Mandan Indians. It may be true that occasionally groups of Europeans came to America and intermarried with the Mandan Indians, but Paul Herrmann doubts that there would have been a sufficient number of Welsh, Irish, or Vikings, settle in this land, according to available information, to completely account for the white blood in the Mandans. To quote Herrmann:

> . . . and furthermore, only a handful of men, whose biological force cannot have

(*Continued on page* 656)

[21] George Vancouver, *A Voyage of Discovery to the North Pacific Ocean and Around the World* (London, 1798), vol. 2, p. 262.
[22] Hubert Howe Bancroft, *Native Races of the Pacific States* (New York, 1875), vol. 1, p. 157.
[23] Francis Poole, *Queen Charlotte Islands* (London, 1872), cited in *Idem.*
[24] Bendel, cited in *Idem.*
[25] Gilbert Malcolm Sproat, *Scenes and Studies of Savage Life* (London, 1868), p. 24.
[26] Horatio Hale, *Ethnography and Philology* (Philadelphia, 1846), cited in Bancroft, *op. cit.*, p. 157.
[27] Niblack, cited in Thor Heyerdahl, *American Indians of the Pacific* (New York, 1952), p. 83.
[28] Bancroft, *op. cit.*, p. 157.
[29] A. C. Haddon, *The Races of Man and the Distribution* (New York, 1924), pp. 33, 128.
[30] Sproat, cited in Heyerdahl, *op. cit.*, p. 85.
[31] Herrmann, *op. cit.*, p. 175.
[32] *Ibid.*, p. 176.
[33] Verandrye, cited in *ibid.*, p. 177.
[34] George Catlin, *The North American Indians . . . written during eight years travel amongst the wildest tribes of Indians in North America, 1832-1839* (Edinburgh, 1926), cited in Herrmann, *op. cit.*, p. 176.
[35] *Ibid.*, p. 179.

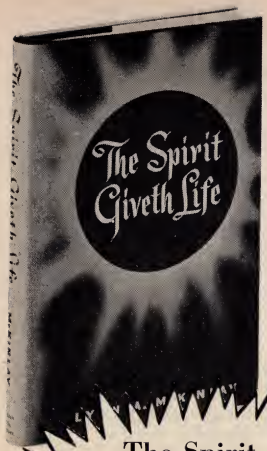
DESERT SYMPHONY

By Leona Bammes Gardner

Gray rocks keeping their silent watch.
Gray sand
Whipped by the dust-gray wind. Joshua trees
Lifting their hairy arms in the torrid breeze.
Gray clouds above gray hills; a desolate land

Where small gray snakes under cool gray stones withstand
The blistering heat; and lying in the sun,
Gray lizards blink, then seek oblivion
Beneath gray bushes, by gray rabbits scanned.

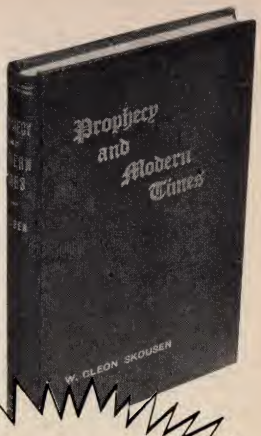
But when the sun touches the western hills,
Suffused with peach and gold, a cotton boll
Of clouds mirrors a rainbow. Yucca spills
Fragrance from creamy spikes. An aureole
Of pink and copper rings the cactus quills
And wraps the ragged rocks in a purple stole.

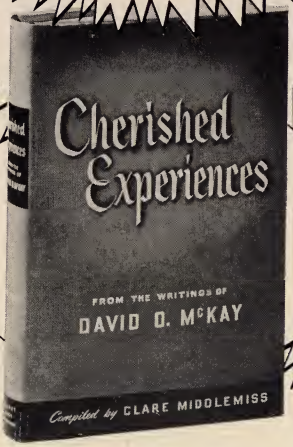


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ARCHAEOLOGY AND THE BOOK OF MORMON

(*Continued from page 654*)

sufficed to Europeanize a whole Indian tribe. But the clear traces of European [white] blood which the Mandan are said to have exhibited in 1750 cannot have been the outcome of a relatively fleeting contact with the white men; they must have sprung from some much more profound intermingling. What great adventure, what tragedy lies behind this strange and now vanishing tribe? We do not know.[36]

If Herrmann's conclusions are correct, one needs to look elsewhere to find the cause of the white Mandan

(*Continued on page 658*)

[36]Herrmann, *op. cit.*, p. 179.

"Thou inquirest what liberty is . . ."

Richard L. Evans

WE SHOULD like to begin today with a sentence with which we could well conclude—a sentence taken from the New Testament—"Where the Spirit of the Lord is, there is liberty"[1]—and then to add to it a question and an answer from Seneca: "Thou inquirest what liberty is? [It is] to be a slave to nothing. . . ."[2] There are many lures to tempt men away from freedom, and all such lures are made to look desirable. "The people never give up their liberties," observed Edmund Burke, "but under some delusion."[3] The fish is caught and loses his freedom and his life, not in pursuit of the hook, but in pursuit of something that cleverly conceals the hook—something tempting that is made to look good, that is made to seem safe. Any man, or almost any man, will fight against losing his freedom if he sees it being taken from him forcibly, but the greatest threat to freedom is not always the obvious force. The greatest threats are often the subtle and insidious threats—those which have the hook embedded in the bait. And in appraising all the choices of life, all the issues, all philosophies, all institutions, all men and all motives—in judging all these we should always distinguish between these two: between those who really want men to have more freedom, and those who want more regimentation of men—between those that tend toward dominating men or letting them live freer lives. Seldom it seems does any man seek to enslave another man without saying that the enslavement is somehow for the benefit and blessing of the person so enslaved—without saying that the enslavement somehow has some good within it which offsets its evil. But despite all subtlety and subterfuge, the fact remains that men were meant to be free, that they cannot grow to full stature without freedom, and that the Lord God himself is committed to giving his children their choice, even to fail, if they will. (The right to fail is in fact as important as the right to succeed.) In closing we recall Thomas Jefferson's stirring words for freedom: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."[4] "Where the Spirit of the Lord is, there is liberty."[1]

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 3, 1955

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[1]II Corinthians 3:17.
[2]Seneca: *Epistulae Morales and Lucilium.*
[3]Edmund Burke, Speech at a meeting in Buckinghamshire, 1784.
[4]Thomas Jefferson, Letter to Benjamin Rush. 1800.

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last year helped keep you on wheels

If you're anything like the average motorist, you'll need about 690 gallons of gasoline to take you where you want to drive this year. And that's just a beginning. Keeping you on wheels and supplying you with the thousand and one "oil-born" products so vital to modern living requires 2 gallons of petroleum a day for every man, woman and child in the U.S. — an increase of 58% since 1941.

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(*Continued from page 656*)

Indians. Probably another quotation from the same author will throw further light on the subject. To quote:

> This is all very remarkable information. But on top of it comes the fact that Mandan mythology explicitly tells that the first ancestor of this people was a white man who, in the mists of antiquity, came to the country in a canoe. Long before the first missionaries reached the Mandan they are alleged to have known of a gentle, kindly god who was born of a virgin and died a death of expiation; they told of a miracle having close affinities with the feeding of the five thousand; they related the story of the first mother of mankind and her fall, of the ark and of the dove with a green twig in its beak; they believed in a personal devil who sought to win over and subjugate to himself the world of men. . . .[37]

The writer is of the opinion that, in its account of the Nephites who survived the last great war about 400 A.D. and joined with the Lamanites, the Book of Mormon gives the true answer regarding the origin of the basic strain of white blood in the Mandan Indians. However, the author concedes that, following the visit of Leif Ericson to Vineland about 1000 A.D., occasional groups from Europe—especially Vikings—perhaps augmented the white strain thereby helping to account for blue-eyed blonds among the Mandans.

It is evident that Mandan mythology, explained by Herrmann, has its basis in the history and traditions of the Nephites, since these people had a thorough knowledge of the history of their ancestors and the gospel doctrines contained in the Old and New Testaments. After the close of the Nephites' records in 421 A.D. and the apostasy of the people from the true gospel of Jesus Christ, it would have been natural for many of the gospel truths in an adulterated form to be carried by tradition from age to age, and so the Mandans possessed in their traditions fragments of divine truths when they first met Europeans. This could easily account for teachings to be had among the Mandans "long before the first missionaries reached" these Indians.

William Bartram, being among the earliest of the whites to visit the Indians of the southeastern part of the United States, spent considerable time among them. In a book published in 1791, he described the Indians he visited, pointing out that in general their hair was long and black and their complexion ". . . of a reddish-brown or copper color," and yet he observed some among them of lighter complexions. To quote:

> The women of the Cherokees are tall, slender, erect and of a delicate frame; their features formed with perfect symmetry, their countenance cheerful and friendly, and they move with a becoming grace and dignity.
>
> The Cherokees are yet taller and more robust than the Muscogulges, and by far the largest race of men I have seen; their complexion brighter and somewhat of the olive cast, especially the adults and some of their young women are nearly as fair and blooming as European women.[38]

In 1879 President Wilford Woodruff spent several months among the Indians in Arizona and New Mexico. In his report he declared that some of these Indians were Nephites, or descendants of the Nephites, observing that some of them were white in color. In speaking of the Zuni Indians, President Woodruff wrote:

> I went through the village and, for the first time in my life, I had a view of the white Indians. . . . I met with many who had been baptized and they were very glad to see me. They had two thousand acres of corn, looking well without irrigation. On the day following, we visited their village at their farm called Fish Springs. I was here introduced to Brother Juan Bautista (John the Baptist), the first man baptized in the Zuni nation by A. M. Tenney. His son's wife was the most handsome woman I ever saw of the Indian race; had a beautiful child, nearly white.[39]

In conclusion, it should be kept in mind that the Lord through his ancient prophets promised the Nephites that ". . . thy seed shall not utterly be destroyed"[40] but following the destruction of the Nephite nation, those who remained ". . . shall be numbered among the Lamanites."[41] Obviously these promises have been fulfilled in the white Indians who reside among their darker-skinned brethren, as has been pointed out in this article. Also, the Lord promised the Nephites that even the Gentiles in the latter days would not ". . . destroy the mixture of thy seed, which are among thy brethren [the Lamanites or Indians]."[42] In fact, the holy prophets declared that the descendants of the Nephites shall be preserved in the land forever, and that in the latter days ". . . they shall become a righteous branch unto the house of Israel."[43] This shall come about as a result of the Lord having established once again his Church and kingdom on the earth, and eventually—according to modern revelation—a ". . . knowledge of a Savior [shall come] . . . to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, [or, as has been pointed out—white Indians], through the testimonies of their fathers,—" meaning the Book of Mormon.[44] How could this revelation to the Prophet Joseph Smith be fulfilled if some of the seed of the Nephites and their associates have not been preserved to our day, as white Indians?

After taking into consideration God's promises to the Nephites of a continuation of their descendants in America forever, and after making due allowance for occasional groups of white people who may have migrated to America after Moroni closed the ancient records, the writer concludes that certainly the principal progenitors of white Indians were the Nephites of Book of Mormon days.

(*To be continued*)

[37] *Ibid.*, p. 178.

[38] William Bartram, *Travels Through North and South Carolina, Georgia*, (Philadelphia, 1791), cited in Chapman J. Milling, *Red Carolinians* (Kingsport, Tennessee, 1940), p. 6.

[39] Matthias F. Cowley, *Wilford Woodruff—History of His Life and Labors as Recorded in His Daily Journals* (Salt Lake City, 1916), p. 523.

[40] 2 Nephi 3:3.

[41] Alma 45:14.

[42] 1 Nephi 13:30.

[43] 2 Nephi 9:53.

[44] *Ibid.*, 29:12-13; D. & C. 3:16-18.

OUR GARDEN

By Zelda Davis Howard

THIS is our garden which in late March was white
With snow. Trees, shrubs, vines, and flowers were all
As tightly tucked in as if it had been night
In deep winter or the first cold day of fall.
The sunshine and the clouds played the game of "*Who Will win?*" the betting on blue skies was low.
It was doubtful if roots would ever come to
The end of their long sleeping and turn to grow—
Or so it seemed to souls tired of winter.

This is that garden we thought would never bloom
This season, but today, its broad'ning beauty
Climbs over the wall and will cover soon
Every mile of mountain, canyon, and valley.
We thank thee, dear God, for autumn's bestowing.
Why do we ever doubt, exact, and fear
When your gifts have all been re-occurring,
Blessings timed to the clock of the day and year?

Got your Peaches?
Got your Pears?
Get your...

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STEFFIE'S BEAUTY SECRET

(*Continued from page 633*)

Mother said, "That's right, Steffie. If you look at people with kindness in your heart, they'll see beauty in your eyes."

Steffie beamed. "And if I smile—nice and friendly, they'll see beauty in my face, Mother?"

"Yes," Mother smiled. "Now you have a beauty secret to keep you beautiful all your life."

When Darlene awoke from her nap, Mother took Steffie and her to the park. There were swings and slides

(*Concluded on page 662*)

"When are we going to get there?"

Richard L. Evans

A FREQUENT question from those who are going somewhere is this: "When are we going to get there?" It is a question typical of children headed for picnic places. It is a question typical of adults moving through the years of life. "When are we going to get there?" As we have observed repeatedly in the past, "Life is a journey and not a destination."[1] But it is a journey that we should enjoy, and not live always as if happiness were always ahead—and not now. Searching is inevitable. Reaching and wanting and waiting are also inevitable. But we should enjoy the journey, and not always wonder when we are going to "get there." Young people—and older ones also—work long years to prepare themselves—for professions or other occupations, or to pay off the mortgage, to educate children, to pay bills, or to acquire things wanted, and wonder when they are going to "get there." And then suddenly, sometimes, there comes a sense that they have "been there" all along—and that they should have enjoyed the journey much more. Sometimes men work long years looking toward retirement, toward what they will do someday. And then suddenly there comes an awareness that life has been going on all the time, and that in looking too intently ahead they have failed somewhat to enjoy some of the lovely passing scenes. The visits with loved ones, the quiet evening hours, the holiday, the picnic with all its wonderful inconveniences, the talk across the table, the give-and-take with one another, the going and the coming, the problems, the complexity of interests and activitics—these are all part of "being there," and should not be bypassed in the process of "getting there." We never seem quite to arrive at a point of completeness, but when we look back we often find that we didn't quite recognize some things for what they were. The things we hope to get, the things we are going to get, shouldn't rob us, so far as this day is concerned, of the happiness we have here. It isn't likely that we shall find anything essentially sweeter than the love of loved ones, or the sense of accomplishment, or the wonderful feeling of being alive and on our way. It is true that there is much that needs to be improved—and that heaven is ahead. But the journey of life is everlasting. It is going on all the time, and living happily and usefully now is a very important part of the process of "getting there."

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 10, 1955

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[1] From dedicatory page of the book *This Day—and Always* by Richard L. Evans.

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Steffie's Beauty Secret

(*Concluded from page* 660)

and a merry-go-round and a Ferris wheel.

"May I go on the merry-go-round again, Mother?" Darlene begged.

"No, dear," Mother said. "No more today."

Darlene sat down on the grass and began to cry.

A woman stopped to talk to Mother. "Hello," she said. She looked down at Darlene crying, and she didn't stare at her at all. She turned and stared at Steffie instead. "Is this your lovely older daughter?" she asked.

"Yes," Mother said. "This is our Steffie. . . . Steffie this is Mrs. Brooks."

Steffie smiled her new kind of magic smile. "How do you do, Mrs. Brooks," she said, shaking hands.

Mrs. Brooks said, "What a beautiful, smiling face she has!"

Steffie felt, oh, so glad—all over. She squeezed Mother's hand thankfully. She knew now that she had a magic beauty secret that really worked.

Sorry - - No Letter Today

(*Continued from page* 649)

benefactor proved to be Frank W. Otterstrom of Los Angeles, California.

What a thrill and testimony we received from this brother's letter, explaining that in his seventy-fifth year he is still active and working for a living. He explained, "I always have my eyes and ears open to detect cases where a book might do some good." His books have created the position of librarian in our group. It is occupied by a young LDS man recently reconverted to the faith.

What a joy and testimony this young man has received from his new position in the Church, and believe me we have a fast-circulating library. What a blessing similar acts such as this could be to both sender and receiver.

A PACKAGE from a loving wife at home to a member of our group brought us songbooks for our meetings. There were enough for everyone. The books were those discarded from active use in the wards at home, but they are excellent for use in our servicemen's meetings. We meet often, and we were tired of singing the limited songs in the little hymn booklets provided for the servicemen.

The package arrived just in time for testimony meeting, and testimonies of gratitude were expressed for the gift and the giver. We know, as the scriptures tell us, that these testimonies are recorded in heaven.

THE ONLY time I have ever seen a GI late for chow was during mail call. Now I can understand why mail to men fighting on the front line in battle has A-I priority.

Is a letter from home important? We servicemen surely think so!

Solomon Mack and his Family

(*Continued from page* 632)

liam Henry, were now assembled more than fifteen thousand men; and the shores, the foot of the mountains, and the broken plains between them were studded thick with tents. . . . Abercrombie raised to his place by political influence, was little but the nominal commander. . . .

Pitt meant that the actual command of the army should be in the hands of Brigadier Lord Howe, and he was in fact its real chief; "the noblest Englishman that has appeared in my time, and the best soldier in the British army," says Wolfe. And he elsewhere speaks of him as "that great man." Abercrombie testifies to the universal respect and love with which officers and men regarded him, and Pitt calls him "a character of ancient times; a complete model of military virtue." High as this praise is, it seems to have been deserved. The young nobleman, who was then in his thirty-fourth year, had the qualities of a leader of men. The army felt him, from general to drummer-boy. He was its soul. . . . During the past year he had studied the art of forest warfare, and joined Rogers and his rangers in their scouting-parties, sharing all their hardships and making himself one of them. . . .

On the evening of the fourth of July, baggage, stores, and ammunition were all on board the boats, and the whole army embarked on the morning of the fifth. The arrangements were perfect. Each corps marched without confusion to its appointed station on the beach, and the sun was scarcely above the ridge of French Mountain when all were afloat. A spectator watching them from the shore says that when the fleet was three miles on its way, the surface of the lake at that distance was completely hidden from sight. There were nine hundred bateaux, a hundred and thirty-five whaleboats, and a large number of heavy flatboats carrying the artillery. The whole advanced in three divisions, the regulars in the centre, and the provincials on the flanks. Each corps had its flags and its music. The day was fair and the men and officers were in the highest spirits.[17]

By noon the next day the whole army was on shore at the northern

(*Continued on following page*)

[17]Parkman, *op. cit.*, Vol. II, pp. 292, 294-296, 298.

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SOLOMON MACK AND HIS FAMILY

(*Continued from preceding page*)

end of Lake George. The army in four columns began its march in the direction of Trout Brook, through a dense and heavy forest, obstructed with undergrowth and encumbered with fallen trees. A small French scouting party under Langy were encountered near the junction of Trout Brook with the river of the outlet.

Lord Howe, with Major Israel Putnam and two hundred rangers, was the head of the principal column, which was a little in advance of the three others. Suddenly the challenge, *Qui vive!* rang sharply from the thickets in front. *Francais!* was the reply. Langy's men were not deceived: they fired out of the bushes. The shots were returned; a hot skirmish followed; and Lord Howe dropped dead, shot through the breast. All was confusion. The dull, vicious reports of

To Enjoy The Journey

Richard L. Evans

ON THIS question again of wondering when we are going to "get there": When our children are young and very dependent upon us, sometimes perhaps we think what we would do if we were more free from responsibility. And then the time comes when we are more free from that kind of responsibility, and in looking back we find that it was one of the sweetest, most enjoyable parts of life. We should enjoy our children when we have them around us. They won't always be with us. It is wonderful to be part of things, to be needed, to be wanted—and to enjoy the journey. Not any of us can plan fully for the future, because the unexpected always enters in. There are almost always obligations and worries—there are accidents and illnesses—the unexpected bills—the budget that has a way of exceeding itself—the things that cost more than we counted on—the unfinished things that are always there to be done. And then add to all this, all the other problems and perplexities of young parents—problems of employment, problems of providing, problems of preparing and building solidly for the future. But every time of life has its problems, and its compensations. Youth has its problems, too—and so does age. But we live through each part of life only once. We don't go back. And instead of wishing that any part of it were over, instead of living always for something that is never now, we should find some sweetness and accomplishment and compensation in every hour. And to you in your younger married years, with all the problems of young parents upon you: It is probable that as you live out all the long years of life you will never find anything essentially sweeter than the tight circling of a baby's arms around your neck; or a child, his hand in yours, walking with you; or a boy's arm around your shoulders in the quiet confidence of an evening hour. Don't wish for each part of life to be past. Despite all the problems and the pressures, enjoy the journey. It's a good world and a good life—God made it so, and it is up to us to find the sweetness in it, to find what we can of heaven here, until we arrive, with our loved ones, at that heaven which is everlastingly hereafter.

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musketry in thick woods, at first few and scattering, then in fierce and rapid volleys, reached the troops behind. They could hear, but see nothing. Already harassed and perplexed, they became perturbed. For all they knew, Montcalm's whole army was upon them. Nothing prevented a panic but the steadiness of the rangers, who maintained the fight alone till the rest came back to their senses. Rogers, with his reconnoitering party, and the regiments of Fitch and Lyman, were at no great distance in front. They all turned on hearing the musketry, and thus the French were caught between two fires. They fought with desperation. About fifty of them at length escaped; a hundred and forty-eight were captured, and the rest killed or drowned in trying to cross the rapids. The loss of the English was small in numbers, but immeasurable in the death of Howe. "The fall of this noble and brave officer," says Rogers, "seemed to produce an almost general languor and consternation through the whole army." "In Lord Howe," writes another contemporary, Major Thomas Mante, "the soul of General Abercrombie's army seemed to expire. From the unhappy moment the General was deprived of his advice, neither order nor discipline was observed, and a strange kind of infatuation usurped the place of resolution." The death of one man was the ruin of fifteen thousand.[18]

It is probable that Solomon Mack was serving with the rangers under Israel Putnam. Yet his account is modest in its brevity:

> There was a severe battle fought, Lord Howe was killed, . . . his body was embalmed and carried to England.
>
> The next day we marched to the breastworks and were obliged to retreat with the loss of five hundred killed and as many more wounded; but I escaped very narrowly by a musket ball passing under my chin, perhaps within half an inch of my neck. In this rencontre [sic] I had no reflection only that I thought I had by my good luck escaped a narrow shot.[19]

Montcalm sought to defend Ticonderoga by hewing down thousands of trees and piling the trunks one upon another to form a massive breastwork on the top of a ridge, between eight and nine feet high. The space in front was cleared by cutting down the trees and letting them lie where they fell among the stumps. Right in front of the breastworks the ground was covered with heavy boughs, "overlapping and interlaced, with sharpened points bristling into the face of the assailants like the quills of a porcupine."[18] Without stopping to batter this barricade with heavy cannon, Abercrombie hastily ordered a frontal attack. "Leadership perished with Lord Howe, and nothing was left but blind, headlong valor."[18]

(To be continued)

[18] *Ibid.*, pp. 303-304, 307, 309.
[19] *A Narrative of Solomon Mack*, p. 7.



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Elders Quorums

Quorums of Elders

First—Elders Quorums

Elders quorums are organized on a stake basis. They are operated directly by the stake president, chairman of the stake Melchizedek Priesthood committee, assisted by his two counselors and the high council members whom the stake president appoints to work under his direction with the elders. Elders quorums in the mission field operate under the direction of the mission presidency.

Elders quorums in the stakes of Zion are composed of all the elders living in one or more wards of the stake in accordance with the number of elders available. In each stake the quorums are numbered consecutively, beginning with number one.

Second—Size of Elders Quorums

According to a revelation on priesthood and church government, an elders quorum is to consist of ninety-six members,[1] and a quorum should not be organized with fewer members than forty-nine, which number constitutes a quorum majority. If there are cases where elders quorums contain fewer than an operating majority, stake presidencies are advised to unite those quorums with others; and then they could be operated as elders groups until they become numerically strong enough rightfully to become quorums.

Third—Purposes of Elders Quorums

Elders quorums are organized for the specific purpose of helping every elder to attain a condition of well-being in body, mind, and spirit—which includes the economic, spiritual, and moral welfare of each elder and his family. The same holds true with other Melchizedek Priesthood quorums.

The principal purposes of elders quorums—as well as the other Melchizedek Priesthood quorums—are to help the Church accomplish its divine mission of perfecting the Saints, of providing salvation for the dead, and of preaching the gospel to every nation, kindred, tongue, and people throughout the entire world.

Responsibilities of Stake Presidencies Toward Elders Quorums

First—Responsibilities of Stake Presidencies

Stake presidencies are responsible for the effective operation of the priesthood program throughout their individual stakes, and thereby they are directly responsible for the elders quorum presidencies and the work done by them and by the quorum members. Stake presidencies have a definite responsibility toward every Melchizedek Priesthood quorum within their stake bounds and thereby a responsibility toward every priesthood holder. We read in the *Melchizedek Priesthood Handbook*, p. 10:

> It is the duty of the stake presidency to supervise Melchizedek Priesthood quorums. No stake president should permit a quorum to mark time month after month without giving serious thought and attention to the duties required of quorums. If officers will not serve conscientiously, then others should be selected who have the ability and inclination. Stake presidencies, with the help of the high councilors, are charged with the responsibility of following up this labor to see that every man who is given proper authority performs his duty.

All stake presidencies throughout the Church are urged to see that the quorum presidents under their jurisdiction hold weekly meetings of the presidencies, weekly group or quorum meetings, monthly quorum business meetings, and that they magnify their callings in all respects.

Since the stake president is the chairman of the stake Melchizedek Priesthood committee, the work of directing the elders in his stake is his. This he does through the quorum presidencies; and so it is suggested that the stake president work with the elders quorum presidencies to the end that each member of those presidencies becomes a full tithepayer and conforms his living to God's other commandments.

Second—Stake Melchizedek Priesthood Committee

In order to help carry forward the supervising and directing of the Melchizedek Priesthood work in the stake, especially that of the elders quorums, the stake presidency is provided with a stake Melchizedek Priesthood committee which is composed of the stake president, as chairman, "and as many members of the high council as are necessary, but in no case fewer than three."[2] No stake presidency should attempt to operate a stake and direct the priesthood activities therein unless he organizes a stake Melchizedek committee and makes full use of it. Regarding this committee, the following appears in the *Melchizedek Priesthood Handbook*, p. 11:

> The stake Melchizedek Priesthood committee represents the stake presidency in the direction and supervision of all quorums of the Melchizedek Priesthood within the stake. This committee is appointed to be an aid to the stake presidency. The stake Melchizedek Priesthood committee *does not preside, but supervises* under the direction of the stake presidency.

Third—Opportunities to Assist Elders Quorums

It is in their directing of the elders quorums that the stake presidency and the Melchizedek Priesthood committee can do some of their most vital work. The following suggestions were printed on the "Melchizedek Priesthood Page" of The Improvement Era, February, 1954:

> Of all assignments connected with Melchizedek Priesthood work, high councilors could probably do the most needed and effective work with the elders quorums. Their efforts will result in an untold amount of good in helping further the work of the Lord in diligently and intelligently working with various elders quorums of their stake. The men holding the office of elder in the Church constitute the majority of the adult male membership, thereby furnishing a marvelous opportunity to the high councilors assigned to work with that group. Their efforts should be directed toward helping to increase the activities in the various elders quorums, resulting in an increase in

[1] D. & C. 107:89.

[2] *Melchizedek Priesthood Handbook* (Salt Lake City, 1948), p. 11.

the righteousness of the members in general and of their families.

Stake presidencies and high councilors should keep in mind the fact that there are no other assignments in the stakes which need the work of high councilors more than does the elders' program, and probably nowhere else could high councilors do more effective and beneficial work than in helping to improve the work of these men, bringing the less active ones into activity. The General Authorities of the Church encourage high councilors to engage in this work wholeheartedly.

Elders Quorum Presidencies

First—Choosing and Setting Apart of Presidencies

Elders presidents are chosen by the stake presidency, approved by the high council, sustained by the quorum members, and set apart by the stake presidency or their high council representative. Presidents, with the approval of the stake presidency, choose their counselors.

Second—Keys Held by Presidencies

The keys of directing the various assignments given to elders in their quorums are held by the presidencies of such quorums. It is through those keys that the presidencies carry forward the priesthood work of their respective quorums under the direction of the stake presidency—who hold the keys of the priesthood over the entire stake under the direction of the First Presidency. These keys of the priesthood are held by elders quorum presidencies until they are released from their positions and others appointed in their stead.

Third—General Responsibilities of Elders Presidencies

The Lord revealed the following in regards to the responsibilities of elders presidencies:

> Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.[8]

Since each elders quorum presidency is called by the Lord and set apart through his divinely appointed power to direct all the activities of the quorum, each quorum member becomes the concern of the presidency. Thus, the presidency has the responsibility of working with each quorum member and his family until they conform their living to all the standards of the restored gospel of Jesus Christ. This is a gigantic assignment which carries tremendous responsibility and should so be considered by every young man who receives an appointment in a presidency of an elders quorum.

Specific Responsibilities of Elders Quorum Presidencies

First—Presidencies to Become Acquainted with Every Quorum Member

It is the specific duty of all presidencies of elders' quorums throughout the entire Church to become personally acquainted with all their quorum members. They should become acquainted with the economic status, the occupation, the abilities and attitudes, the personal habits, and the quality of spirituality of each quorum member as far as is humanly possible. This in itself is a big assignment since it takes nearly one hundred men to contitute one quorum, and there are only three members in the presidency. It is obvious that as many assignments as possible should be given to quorum members.

Second—Presidencies to Visit Elders Quorum Members

a. *Presidencies Annual Visits to All Quorum Members*

Elders quorum presidencies are asked by the General Authorities of the Church to make an annual visit to every quorum member. These annual visits supply excellent opportunities for quorum presidencies to become personally acquainted with each of the quorum members. Also, as a result of these visits, the quorum presidencies are able to make proper reports upon their quorum members. It is apparent that it is quite necessary for elders quorum presidencies to begin their annual visits early in the year in order to have that assignment thoroughly and completely done before the year closes.

b. *Presidencies' Visits at Time of Sickness and Death*

It is apparent that at the time of sickness or death in the families of members of elders quorums, the quorum presidencies find their most opportune time to accomplish a great amount of good by visiting the families and offering to them all the comfort and aid possible. Certainly when elders are hospitalized, the quorum presidencies should visit the hospital, probably take them flowers, and certainly encourage them in behalf of the quorum.

c. *Presidencies Visits to Reactivate Quorum Members*

One of the principal duties of the presidencies of elders quorums is to reactivate quorum members. Since many of the young men who receive the office of an elder in the Melchizedek Priesthood are young and of meager experience, they at times are less active in the Church than are many of the members of the seventies and high priests quorums. This fact within itself places a major responsibility upon the presidencies of elders quorums, to visit the homes of the less active quorum members and activate them in the priesthood program and the program of the Church in general. Quorum presidencies should take advantage of every opportunity in their efforts to induce less active quorum members to attend quorum meetings, quorum socials, work on quorum projects, and affiliate themselves in other ways with the quorum.

d. *Presidencies Welfare Visits*

Since elders quorum presidencies have a definite responsibility in regards to the economic welfare of quorum members, elders in economic distress should be visited by the presidencies for the purpose of ascertaining what help could be rendered. Helping to find employment, or more advantageous employment, for elders constitutes a major opportunity and responsibility of elders quorum presidencies.

(Continued on page 670)

[8] D. & C. 107:89.

Success in Ward Teaching Requires Unified Effort of Stake and Ward Leaders and Ward Teachers

A successful ward teaching program, on a stake basis, is a process of complete co-operation. Beginning with the stake presidency and continuing with members of the high council, the stake committee on ward teaching, bishoprics, division supervisors, secretaries, ward teaching instructors, and ward teachers, the united effort of all is necessary before success is attained. After the stake presidency sets up the objectives, then it is the responsibility of all concerned to work to the end that each goal may be achieved.

Some leaders have become discouraged because the results obtained have not been what they were hoping for. There are also those who feel they are on the verge of failure. There is an old proverb that says, "Not failure, but low aim, is often our greatest weakness." It is our opinion that few, if any, have failed in the promotion of the ward teaching program, but there are some whose aims have not been as high as they should have been. Success in this program is not spontaneous. We do not drift to success. It comes as the result of following well-integrated plans that call for constant work and effort on the part of all who accept the responsibility of participating.

While there should be a division of responsibility, no leader can delegate his share of the work to someone else and at the same time expect progress. The stake presidency is responsible for keeping the stake Committee on ward teaching organized and functioning. It is also its responsibility to set up proper objectives and give continuous direction to the program. The stake committee is responsible for the over-all promotion of the work on both stake and ward levels and is responsible to the stake presidency for the promotion of this program.

The bishop should wholeheartedly direct the ward teaching program in the ward. His counselors should share this responsibility with him. Each member of the bishopric is expected to direct the work in one of the three ward teaching divisions into which the ward is divided. Division supervisors, working under the direction of a member of the bishopric, should relieve them of detail and foot work, but report at regular intervals the progress of the work. Division supervisors are key men in this program. They are the motivators.

Ward teaching instructors should inspire ward teachers through good instruction to do improved teaching. Stake and ward secretaries should keep their reports currently up to date.

Ward teachers are on the front line. There can be no success unless they do their duty well. They are the defenders of the faith, watchmen on the tower. If they "see that all the members do their duty," there will be improvement and progress. If all of those named are aiming to visit ninety percent of the families in the stake each month and are sincerely working to achieve this record, the chances for accomplishing this objective are far greater than if no goal has been set or the aim is considerably lower. It is better to aim for the stars and only reach the mountain-top than to have no aim at all.

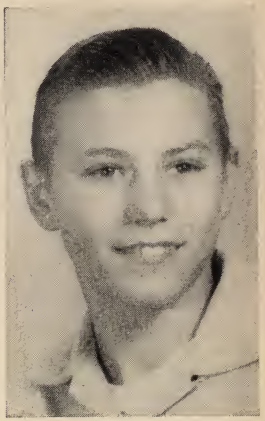
Check Individual Award Records Now

Each year we make an appeal to our stake and ward leaders of Aaronic Priesthood under 21 to make a careful cumulative check of each boy's record from the first of the year. We repeat and emphasize the appeal now.

Each year it is sad to note how many boys fail to earn their individual awards by such narrow margins as to indicate they were not given the consideration and personal care they needed earlier in the year.

It is also sad to note how many members of bishoprics are obliged to assume full responsibility for one or more failures in the award program. The brethren are embarrassed since we cannot grant awards unless the minimum requirements are met. We do not make exceptions. It is unfortunate when a boy fails because of his own neglect. But when a young man fails because his leader failed to do his share, it is particularly sad.

There are four months remaining in this year. Let us make them pay dividends especially in boys brought back into activity or induced to become more active.



Kenneth Hubbs

"Mormon" Boy Wins Acclaim

The American Legion award "for the best all-around boy," presented in honor of the late Edward Carrey, active Legionnaire and long-time member of the Colton Union High School faculty, went to Kenneth Hubbs, Colton Ward, San Bernardino (California) Stake.

Kenneth lettered in every sport in junior high school last year and "displayed excellent citizenship on campus and in classes."

He is president of the deacons' quorum and a first class Scout.

AWARD RECORDS

Record to August 1, 1955

Stake Awards	23
Ward Awards	611
100% Seals	3,043
Aaronic Priesthood Pins	6,720
Priests	7,183
Teachers	7,326
Deacons	9,680
Total Individual Awards	24,189

Last Year's Record—Total

Stake Awards	12
Ward Awards	364
100% Seals	1,711
Priests	3,305
Teachers	5,065
Deacons	9,775
Total Individual Awards	18,145

Bishopric's Page

Prepared by Lee A. Palmer

Ward Aaronic Priesthood Leadership Meeting to Include YMMIA Leaders in Part One

Bishops are reminded that YMMIA leaders of young men 12 to 21, as designated by the general board, are to attend part one of the ward Aaronic Preisthood leadership meeting each month.

Attendance of these auxiliary leaders is the responsibility of the YMMIA superintendency.

The same order of business for part one is to be followed as outlined in the Aaronic Priesthood Handbook except that, in addition, the bishopric will give such personal direction to the correlation and distribution of recreational activities for young men of Aaronic Priesthood ages as will give each of the two organizations its rightful share of these attractions for young men.

The bringing of the YMMIA leaders to the leadership meeting does not imply in any way that they are responsible for all recreation for young men. The Aaronic Priesthood leaders have always had a specific responsibility to institute and carry forward a priesthood social and recreational program of their own. Of course, it is urged that Aaronic Priesthood and YMMIA leaders always co-operate with each other in such events. But each organization has its specific responsibility in this matter, and one's responsibility or program is not to be delegated to the other.

Part one of the ward Aaronic Priesthood leadership meeting simply provides the bishopric with the opportunity to (1) inquire of Aaronic Priesthood and YMMIA leaders as to the nature and extent of recreational activities for boys for the coming month, etc., (2) make any necessary adjustments to avoid conflicts or unequal distribution of such events between the two organizations, (3) assign either or both groups of leaders, when necessary, to a more vigorous promotion of this part of our program for young men.

When part one of the meeting is ended, the YMMIA leaders separate into their own meeting, while the bishopric and the Aaronic Priesthood leaders continue with parts two and three as outlined in the Aaronic Priesthood Handbook.

Ordinations Should Be Performed Promptly

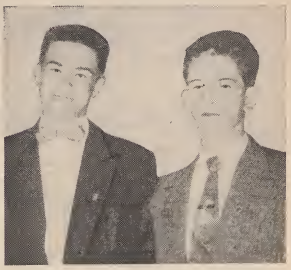
We have reason to believe that, in some instances, worthy boys are not being ordained teachers at fourteen and priests at sixteen as authorized by the First Presidency and as announced by the Presiding Bishopric last October.

The authorized schedule for ordination to, and advancement in, the Aaronic Priesthood is as follows:

Deacons	12 years of age
Teachers	14 years of age
Priests	16 years of age

Bishops should recommend worthy young men to the stake presidency for ordination to elders at age nineteen.

Stake committees should follow through with each bishopric to guard against any neglect in the matter of priesthood ordinations and advancements.



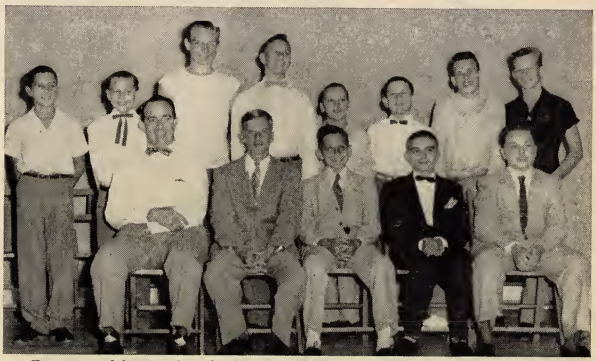
Robert Lloyd Robert Oliphant

Challenging Award Records

Challenging award records come in pairs in the Hillcrest Ward, Sharon (Utah) Stake.

Robert (left), a convert to the Church, has earned five individual Aaronic Priesthood awards, and Robert (right) has earned seven awards in as many years. Both have earned the Aaronic Priesthood pin.

DEACONS, SHREVEPORT WARD, DALLAS (TEXAS) STAKE, SET CHALLENGING ACTIVITY RECORD



Front row, left to right, Floyd M. Yates, adviser; Hershel Culpepper, secretary; Joe B. Burns, second counselor; Parris G. Cobb, first counselor; Karl M. Larsen, quorum president.

Back row, Kyle W. Stephenson, Roger Strickland, James Ray Hildebrand, Jerry D. Strickland, Kelly Strickland, John A. Roberts, Mike Strickland, Don S. Hildebrand.

We are delighted to direct attention to the excellent record of these deacons in the Shreveport (Louisiana) Ward of the young Dallas Stake.

According to Albert T. Bell, Jr., secretary of the ward committee, these deacons filled 370 priesthood assignments during May; they serve as junior companions in ward teaching; they gather fast offerings regularly; they are efficient ushers in both sacrament meeting and Sunday School. Their quorum service project is to keep the meetinghouse grounds clean and the grass cut regularly.

Congratulations to Bishop Frank Howard Turner and his counselors, Marion Francis Barnhill and Donald O. Funk, for their leadership as the presidency of the Aaronic Priesthood in Shreveport.



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Here's the milk that helps you be a better cook!





Melchizedek Priesthood

(*Continued from page 667*)

Third—Presidencies to Care for the Personal Welfare of Quorum Members

Elders quorum presidencies are to be cognizant of their responsibilities to help each elder in his respective quorum to attain a degree of economic independence and well-being that will assure him adequate food, clothing, fuel, housing, other physical comforts, and educational advantages for himself and his family.

Elders quorum presidencies should be thoroughly acquainted with the economic condition of each quorum member and with his capabilities so that they can intelligently watch for and take advantage of every opportunity to improve the economic status of each quorum member. When jobs arise which would be to the economic advantage of any member of the quorum, steps should be taken immediately to secure such positions for the quorum member. Certainly the presidency would work through committees and the quorum members in general to accomplish these desirable goals.

Fourth—Presidencies to Support the Church Welfare Program

One of the duties of the elders quorum presidencies is to see that one of their members serves on the ward welfare committee and to co-operate with the bishop in supplying elders to help carry forward the Church welfare program.

Fifth—Elders Quorum Presidencies to Devise Means and Ways to Get Every Member Active in the Priesthood and in Rendering Obedience to God's Commandments

No elders presidency should rest contentedly when one or more of the quorum members are not active in the Melchizedek Priesthood and are not living fully in harmony with God's commandments. Remember the Savior's parables of the lost coin and the lost sheep. All quorum presidencies are to search out the ones who have strayed from the main body of the flock—i.e., those who are not taking advantage of all the opportunities offered by the quorum. It should be remembered that quorum presidencies should devise every means possible to

bring the less active members into full activity. This in itself is an assignment which challenges the most capable leaders, taxing their ingenuity to the limit. It is expected that the members of the most humble quorum presidency, as well as of those more highly trained, will do their very best at all times—and that is all that any quorum presidency can do. God expects no more—but he does expect that much; and he will give a full measure of reward to his servants who do their very best at all times to build up the kingdom of the Master by magnifying their callings in the Melchizedek Priesthood to the best of their abilities.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.[4]

[4] *Ibid.*, 4:2.

(To be continued)

Presumptuous Sins

(*Concluded from page* 623)

Abinadi tells us why.

. . . all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. (Mosiah 15:26.)

Deliberate, wilful disobedience to the laws of God was in the beginning among the greatest of sins. It has been so through the ages. It is no less so now that we approach the final scenes of God's great drama in that era seen in vision by all the past great prophets and about which they wrote with awesome pen.

Light and knowledge was to characterize this dispensation. It does. Greater things are yet to come. It is the highest of honors to play a part in this unfolding drama. Where much light is given much activity is expected.

The quickest way to cut down our effectiveness is through presumptuous sin.

SUMMER STREAM

By Pauline Havard

Out in the quiet, country dark
Where summer fragrances abound,
We hear the river rippling past,
Lacing the night with silver sound.

A bird sings once and then is still,
Followed by rustling wings in flight;
The listening stream takes up the air
And threads its echo through the night.





THE TINY VOICE

(*Concluded from page 637*)

ED CALLED Mitch into the office with Lyle Gordon. He went almost reluctantly. He might as well get it over with. He took a deep shaky breath as he drew up a chair beside them. Gordon took the drawings and looked them over.

He discussed them in detail, and whenever he questioned Ed, Mitch heard himself backing him up. He was nodding his head and saying "yes" to Ed over and over again.

"These look fine," Lyle said after the discussion ended. "I see a change or two I'd like to make, but they're not bad."

"They're awful!" Mitch said.

He felt his face flame red. He hadn't meant to say that, but it had slipped out, unbidden. He felt a sudden surge of recklessness.

Good-bye promotion, good-bye job! Some anniversary present for Anne! He began to feel a little sick. He'd finally shot off his mouth. He'd said "Yes" too many times today and for the last few weeks.

"They aren't what you want," Mitch rushed on. "You're Lyle Gordon. You've got a big name, you want a building with distinction!"

Lyle Gordon continued to stare at him, and he could feel Ed's carefully controlled anger.

"I think you'd better leave, Mitch. I think Mr. Gordon is capable of deciding what kind of building he wants," Ed said.

Mitch rose uneasily to his feet. He somehow couldn't feel too sorry for what he'd done. It was something that had been building inside him for too long. It had to break loose sometime. Maybe now that tiny voice would be stilled and wouldn't scream at him in his sleep.

"I had to speak my mind, Ed. I've got to build the kind of things I know are right," Mitch said. "Otherwise I'm cheating myself."

He turned and went out of the office. Bert Ellis looked up at him with a question in his eyes.

"It's all yours," Mitch said, with a wave of his hand.

He picked up his hat and left the building. He walked the streets for awhile, wondering how he could break the news to Anne. He decided finally he'd wait until the party was over. He'd make some explanation for Ed's absence. Probably the other fellows wouldn't show up either. After all they had their own interests to look out for, and they'd string along with Ed.

He ate a late lunch and went home, hoping that Anne wouldn't ask too many questions. He was relieved to find her too excited about the party to wonder why he was home so early. He'd have to find somewhere else to work, and that wasn't going to be easy.

"Anything wrong?" Anne asked.

"No, of course not," he said, trying to sound cheerful. "What do you want me to do?"

He helped her get their small house in order, dried the dishes for her, and did a million other chores.

THE GUESTS began to arrive, and the living room was buzzing with voices. The doorbell rang again, and he went to answer it. He stepped back with surprise when he saw Ed.

"Happy anniversary, Mitch," he said, offering his hand.

"Glad you could come. Thank you."

"I want to talk to you," Ed said bluntly.

"Now?"

"Right now," Ed said. "How about the den?"

"All right," Mitch said.

He was in for it. Ed was going to give him a good dressing down. He supposed he deserved it, but he wished that he would have at least waited until tomorrow.

He followed Ed into the den and closed the door. Ed sat down, and for a moment there was not a sound in the room but the muffled voices that echoed back from the party.

"Just what got into you today?" Ed asked.

"Well, Ed, I—"

"Speak up, Mitch."

"I just didn't like the plans," Mitch finally said.

"Why didn't you say so before?" Ed asked, darting him a quick glance. "You used to speak up. That was one of the main reasons I hired you."

"I guess I had promotion-itis," Mitch said with a sigh.

"Hmm," Ed frowned. "You know you could have cost us one of our biggest deals."

"I know," Mitch replied. "I'm sorry, I should have known better. I was just sick of agreeing and trying to pretend I thought everything was so fine. I've wanted to scream 'no' a thousand times in the past few weeks."

"Needless to say, Lyle Gordon was impressed."

"You mean he wasn't sore?" Mitch asked incredulously.

"Oh, a little. But maybe he saw some of himself in you. Gordon's a big man; he gets what he goes after."

"What about the building?" Mitch asked.

"What about it?" Ed asked, smiling. "If I know you, you've got some pretty wild ideas chasing around in your head."

"Well," Mitch replied, "come over here. I'll show you what I've got."

He whirled the drawing board around and dug some papers out of the desk. Ed studied them for a long while. Mitch watched his face anxiously.

"Bring them to the office tomorrow morning," Ed said. "I think Gordon will want to see these."

"Whew!" Mitch sighed, unable to hide his relief. "I was afraid I'd have to tell Anne I'd been fired. That would have been some anniversary present."

"You were right in standing up on your own two feet," Ed said. "Maybe I won't always agree with you, but be yourself. Nothing's worth building if it's not your honest best. Remember that."

Mitch nodded his head. Ed slapped him hard on the back.

"Come on, boy, this is supposed to be a party."

Mitch laughed and opened the door for Ed. He glanced once more over his shoulder at the drawings on the desk. He couldn't hold down the grin that spread over his face.

MAYBE he'd get to see those drawings come to life yet. Mitch had a fierce, intense desire to build that building for Lyle Gordon. This was something all his own, and he knew if he fought for it it would live.

"By the way," Ed said, "tell Anne the promotion is yours starting next month."

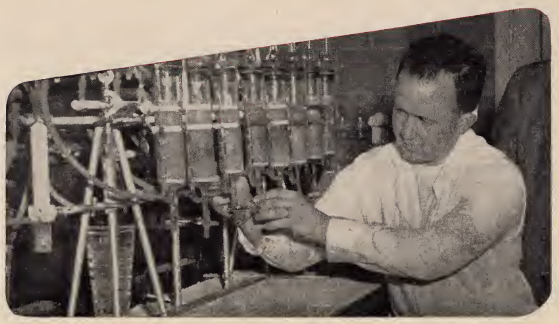
Mitch felt surprise leap to his throat. Ed was grinning, enjoying the baffled look on his face.

"Where's Anne?" Mitch asked. He hurried towards the kitchen looking for her. He heard Ed's amused chuckle behind him. What an anniversary. What an anniversary!

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SCIENCE EDUCATION IN UTAH AND THE CHURCH

(*Continued from page 635*)

seminaries in Salt Lake City, attempted a number of years ago to seek the cause of this enthusiasm for education in Utah and started a research on this subject. He communicated with many scientists in the intermountain west and put before them a number of rather pointed questions. In a letter to the writer he said:

As you may know, Utah produces per capita approximately thirty percent more men eminent in science than does any other state, according to a survey made of *American Men of Science* by Dr. Edward L. Thorndike of Columbia University Teacher's College.

Utah's lead in this respect may be significant. What it signifies is yet to be discovered. It is for help incident to research on this subject that this letter is written to you, one of America's men of science from the intermountain region.

At this stage we are attempting to determine what part, if any, the Mormon Church played in the production of the intermountain men of science. Since, of all differences between Utah and other states, the influence of this Church is perhaps the most significant, these inquiries are being made in the present form.

In answer to him, the writer could do no better than to quote from our Church literature, particularly the inspired words of the Prophet as they are recorded in the Doctrine and Covenants and *Documentary History of the Church*:

"The glory of God is intelligence. . . ." (D. & C. 93:36.)

"It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

"A man is saved no faster than he gets knowledge." (D.H.C. 4:588.)

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D. & C. 130:18-19.)

These quotations and many others are found in the Doctrine and Covenants and the compiled revelations of Joseph Smith and are accepted today along with the Bible and Book of Mormon as a standard guide. These are cardinal principles laid down by a great and inspired prophet. They are but a part of the greater philosophy and religion, the true greatness of which can never be told.

The Prophet Joseph Smith had a great desire to know the truth, and along with this desire was a great humility, realizing that in order to know he must search and find. Through prayer, study, and hard work, he received the inspiration that gave us our doctrines, our organizations, our institutions, and our practices in our present daily life. The Prophet gathered about him great souls of unlimited faith but of little knowledge of the affairs and learning of the world in which they lived.

So keen did they feel the necessity of gaining more of the knowledge of the world so that they could better compete with the world in the solution of their problems, that the Prophet, through revelation, established the School of the Prophets in Kirtland, Ohio, December 27, 1833, wherein they were to be taught history, languages, literature, science, mathematics, and religion. In fact, from direct quotations we have:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine,



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in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. (*Ibid.*, 88:78-79, 118.)

And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. (*Ibid.*, 90:15.)

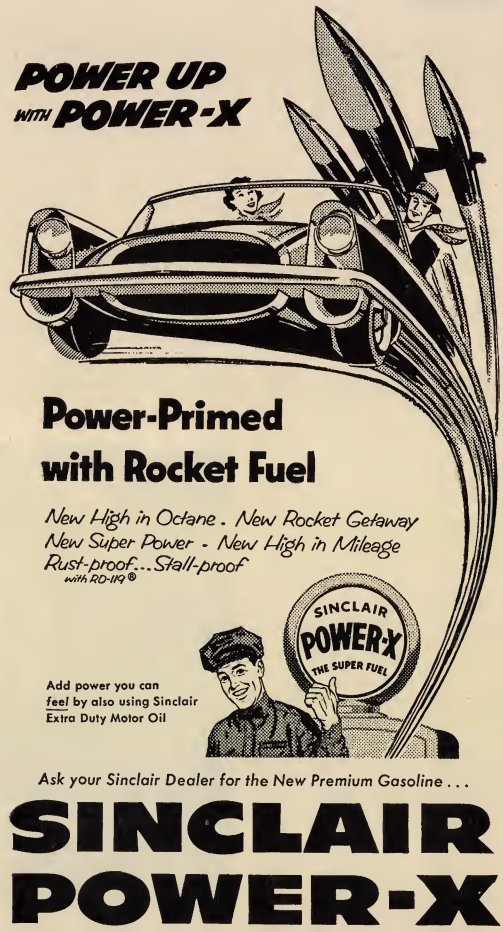
And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou has said; . . . (*Ibid.*, 109:14.)

Likewise in the city of Nauvoo, they were no sooner established there than they had included in their charter as of December 16, 1840, a draft for a university which called for a chancellor, a registrar, and twenty-three regents. Steps were taken immediately to establish this university in Nauvoo. Great Church leaders like Brigham Young, John Taylor, Wilford Woodruff, and Orson Pratt, astronomer and scientist; Parley P. Pratt, philosopher; and many others through whom they were able to accomplish tremendous tasks, took advantage of this opportunity. In fact, Orson Pratt, who was relatively unlearned when he entered the Church, became one of the great astronomers and scientists of his day. He wrote textbooks on celestial mechanics and the calculus. He surveyed the way into Salt Lake Valley in 1847, and through his calculation on the stars he established the prime meridian and base line at the corner of South Temple and Main streets which served as the basis for most of the surveys made thereafter in Utah. In 1869 when the Coast and Geodetic Survey of the United States government re-surveyed these areas with the best-trained engineers and the most precise instruments, the intersection of their base line and prime meridian was not far from that established twenty-two years earlier by Orson Pratt. This is a wonderful testimony to the stimulation given for learning by our religious leaders and our ideals for intellectual development.

When these men arrived in Salt Lake Valley they were again inspired to carry on these educational ideas. In 1850 they established the University of Deseret (later the University of Utah). In 1875 Brigham Young Academy was established by Brigham Young; and when he chose Karl G. Maeser as the first principal, he instructed him to establish this institution with the ideal—"Do not teach the alphabet or the multiplication tables without the Spirit of God." This same ideal was reflected in the ceremonies incident to the dedication of the Physical Science Building at Brigham Young University when the late Dean Carl F. Eyring had this to say concerning the study of science:

I hope you will appreciate this building and take care of it. Those of us that will learn science here: I hope, above all else, that we must learn that to be a good scientist, the person must also be a good person, an integrated person with faith in God and a performance in righteousness beyond reproach.

. . . I expect you young scientists to search for God's truth in the laboratory. You may not alone be able to give us the answers but, working co-operatively, as we worked to build this building, you can build the knowledge which will help us all to live longer, to live more nobly and more abundantly.





Lena Glaus

Lena Glaus—Her Art and Profession

by Allie Howe

With a little shrug of the shoulder Lena Glaus smiled, "I guess I was just a natural-born cook and baker," and her comment was most apt, for those who are acquainted with Lena and Arthur Glaus know that cooking is first nature to both of them. But in spite of being "natural-born," Lena laughed a little and said she had learned many of the *tricks* from her chef husband as they cooked together professionally. "He taught me how to make good cakes and pies, and since then nobody can keep me out of the kitchen."

The day before Christmas 1953, the Arthur Glauses returned to Salt Lake City after having presided over the East German Mission for almost four years. There Lena truly became a mother to the missionaries, for when time would permit she would bring forth from the oven some of her famous pies or special homemade bread. At the same time her devotion to her mission calling was much to be admired. Her work with the Church auxiliaries and her special care of hungry and homeless refugees from the Russian sector of Berlin are well-known and respected. But her devotion was not without motivation, because burning within the heart of Lena Glaus is a fervent testimony of the truth and a remembrance of a sacred promise made to the Lord in years past that in return for such a testimony she would always serve in every calling with all her heart and strength.

A comparable earnestness and enthusiasm is felt in Lena as a cook. In discussing some of her recipes she becomes as excited as if she were a piano virtuoso describing a classic cadenza, for to her cooking is an art, and practice makes perfect. By a sniff, a glance, or a tiny taste, Lena knows just what more her recipe needs. Perhaps to achieve the same effect as she does one would have to cook by her side, but, by experimenting with the following recipes, the benefits from the Lena Glaus talent can be enjoyed in any home.

Lena has been very generous in giving us some traditional German recipes that will be of special interest, a Lena Glaus USA extra for coffee cake and a special lemon pie recipe for ward banquets. Of course this can be reduced as desired for family baking.

Sour Pot Roast

(German Style)

1 lb. lean pot roast
1 large onion
bay leaves and mixed spices
1 cup wine vinegar
1 cup water
5 ounces flour, seasoned
½ lb. shortening
1 teaspoon salt
1 cup broth or bouillon

Add shredded onion, bay leaves, and spices to mixture of vinegar and water. Place pot roast in this mixture and let stand in cool place three to four days, turning daily. Remove the roast at end



A German favorite: sour pot roast and potato pancakes.

Know Your L.D.S. Cooks

of that time, drip, turn in flour, and braise in hot fat. Brown well on all sides. Place in pot roast pan, add bouillon and a little water as needed (approximately one cup), cover, and braise until done. Make a pan gravy (German *rue*). Garnish roast with sautéd diced onions and serve with potato pancakes and red cabbage.

Potato Pancakes

1 large raw potato, grated
2 eggs
2 teaspoons flour
½ teaspoon baking powder
1 teaspoon sugar
⅛ (scant) teaspoon salt

After grating the potato, strain all the water from it carefully. Put potato in bowl, add two eggs, sifted dry ingredients, and mix well. Fry in hot grease until brown and done. Serve hot; spread with butter and jam or applesauce, fresh berries, or other garnish as desired.

Wiener Schnitzel

4 servings veal cutlets
flour
salt
pepper
5 eggs
bread crumbs
hot fat, butter, or shortening

Roll the veal cutlets in seasoned flour lightly, dip in batter of one egg, then roll in bread crumbs. Drop in one-inch deep, sizzling grease, and cook until done. Serve garnished with a fried egg, *kaper* sauce, and spaghetti or buttered noodles.

Kaper Sauce

1 medium onion, diced or ground
3 full strips of bacon, chopped
¼ cup diced drained mushrooms
melted butter to taste
1 tablespoon flour

Dice the onion and fry with chopped bacon. When both are done, strain bacon and onion from grease, return grease to pan, add flour, diced mushrooms, melted butter, and seasoning to taste. Serve over *wiener schnitzel.*

Smoked Pork Loin

2 lbs. Canadian bacon
2 cups water
1 onion, diced or grated
1 cup broth or bouillon
½ cup sour cream or sour milk

Brown the meat quickly. Mix together all other ingredients, smother the meat and roast slowly, one hour or until done, and serve with sauerkraut.

(*Continued on following page*)



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KNOW YOUR LDS COOKS

(*Continued from preceding page*)

Coffee Cake

1 cup flour
1 teaspoon baking powder
½ teaspoon salt
¼ cup sugar
2 eggs
milk
¼ cup raisins
¼ cup melted butter

Sift together all dry ingredients, add beaten eggs, then add enough milk to make a dough slightly stiffer than pancake dough. When well mixed, add melted butter and raisins and mix again. Place in well-greased bake tin so that dough is about 1½ inches thick. Top this with a mixture of the following:

1 cup powdered sugar
⅛ (scant) teaspoon salt
½ square butter
1 teaspoon cinnamon
1 orange rind, grated
1 lemon rind, grated

Rub together powdered sugar, salt, and butter until as sand. To this add cinnamon, orange and lemon rinds. Mix well and crumble over coffee cake. This will make more than needed. Use as desired and place the remainder in a covered container in refrigerator until next baking. Bake in 350° F. oven until loose from sides of tin. Do not let it brown too quickly and do not touch until done.

FOR WARD DINNERS:

Lemon Pie Filling

(15 big pies)

20 egg yolks
32 lemons, juice
16 grated lemon rinds
5 quarts sugar
4 quarts sugar
1½ lb. corn starch
½ lb. butter

Juice the lemons, grate the rinds, and add to juice. Let juice and water come to a good boil and then slowly add corn starch, mixed in sufficient ice water for a smooth mixture, and stir constantly. When this mixture is cooked just to the point you can see the corn starch, add beaten egg yolks, continuing to stir constantly, and let the mixture come to a boil in an ordinary pan without a lid. Remove from stove, add butter, and beat well. Let cool and then pour into pie shells. Let stand in a cold place.

Meringue

20 egg whites
1 quart sugar
1 level teaspoon salt
1 teaspoon vanilla

Beat egg whites until stiff, add sugar, salt, and vanilla, and beat well. Spread on top of cold pies, and put in hot (400° F.) oven just until brown.

Pie Crust

5 lbs. flour (weigh exactly)
1¼ lb. ice cold shortening
1¼ lb. ice cold lard
1 rounded teaspoon salt

Sift flour and salt together, and rub with combined shortening and lard until like sand. It must be in tiny grains, well-mixed, for good crust, and the combination of lard and shortening is recommended because shortening alone makes crust dry. Before rolling take just enough of this mixture for one crust, sprinkle with just enough water to hold dough toegther sufficiently to roll, mix, then roll out. Lena warns not to have too much flour on bread board because it will make the crust tough. Bake crusts in a 250° F. oven.

Lena's instructions for baking are very specific and important. Prick the pie shell to prevent rising, but also place within the crust another pie tin until shell is about half-cooked. Then carefully remove the inside pie tin with a knife, return the crust to the oven for one minute, remove again, and brush evenly with beaten egg white, then finish baking. The egg white will keep the crust crisp and prevent it from getting soggy. Lena also advises that the pie tins should be placed on a large bake sheet inside the oven in order to accomplish her admonition, "Never, never, never touch the pie shell until after completely baked."

WITH all of her fine cooking, Lena has found time to serve four years in the Primary, fifteen years as a Bee Keeper in the MIA, three years in Relief Society, support her husband on his first mission, be a bishop's wife, fill a mission of her own by her husband's side, and to establish herself as a cook in demand in some of the leading Salt Lake City eating establishments. Aside from her baby daughter whom she lost many years ago, her children are the missionaries she mothered in East Germany, and she is proud and happy with her wonderful "family."

One of her greatest joys was her work in the Salt Lake Temple when she was responsible for the cafeteria, and most especially when she prepared the lunches for the members of the First Presidency and the Council of the Twelve each Thursday. It was impossible for Lena to describe the happiness she found serving these brethren; only by trying to read her eyes and the expression on her face could one in any way understand what was in her heart. "If I want to be as close to the Twelve Apostles on the outside as well as on the inside, I must live that way," and with that attitude Lena lives her life in a spirit of honesty, earnestness, and humility.

YOUR OLD FORMAL GOES LAMP SHADE

by Evelyn Witter

With a snap of clastic you can make an elegant lamp shade from the one you thought you would have to throw away!

To cover the worn shade, all the material you need is your old formal or dinner dress (the one with the full skirt), and four or five yards of elastic.

Your first step is to cut off the hem of your formal. This strip should be about six inches wide. One side, of course, is already hemmed, which makes the sewing job much simpler than it looks.

First, measure the lamp shade at the bottom. Double this measurement; cut off a piece of material this length.

Make a fourth-inch hem on the cut side of the strip. Pull elastic through it. Join the ends and your first snap-on ruffle is done.

Next measure the top of the lamp shade and repeat the same procedure as in making the bottom ruffle. This time you will have to hem both edges.

Then decide whether you want one more ruffle next to the bottom one or if three more would look better. The number of ruffles needed can be determined by the size of the shade, the weight of the material, and the type of room where it is to be used.

Now snap all your ruffles in place. And there is your old formal gone elegant again.



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1 tsp. ground cinnamon
1 tsp. ground allspice
3 cups sugar
½ tsp. salt

Combine all ingredients in a 3-quart kettle. Cook over medium heat until about as thick as tomato catsup, stirring constantly. Pour into clean, hot Ball Jars. Seal at once with Ball Dome Lids, the lids with the cream-white enamel lining that guards flavor best. Serve with ham, pork, poultry or on bread.

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THAT ENTHUSIASTIC BEGINNING!

By Florence J. Johnson

As I prepared dinner, I was mentally compiling my shopping list for tomorrow. The usual, of course, plus the balls of crochet thread. It was an easy crochet pattern. If I made a square a day, I would have it finished in time for the big fall party. The lace tablecloth would make a perfect background for our new china. Some days I might even do two squares. The pattern was very simple.

"Say, Mom," Judy came in, dropping her armful of books on the hall table, "may I have an advance on my allowance? Sue Martin is knitting the sharpest pattern in Argyles. If I knit two pairs, it will take care of Christmas presents for Frank and Chris."

As I looked at my enthusiastic daughter, I was reminded of something. "We'll see. Wash your hands and slip on an apron. You are making tonight's dessert, remember?"

"I forgot!" Judy stammered. "I got so interested in Sue's Argyle pattern! I planned to make that delicious dessert I had over at Nelsons', but it has to have time to set. It's too late for that now. Oh, dear! What shall I fix?"

"Think of something. I didn't take time to prepare anything, you were so enthusiastic over fixing the dessert. And don't make tapioca pudding," I warned. "We've had that three nights straight. You heard your father last night. Tapioca tonight, and he'll start eating downtown!"

Judy pouted as she put the box of tapioca back on the shelf and started leafing through a cookbook.

I was rather quiet that evening, thinking about these flash-in-the-pan enthusiasms of the family.

The next day I went through the house, poking into dresser drawers and odd corners. To say I was dismayed at my discoveries is putting it mildly.

After dinner that evening, I invited the family to come into the basement to view an exhibit and, leading the curious family to a table, I took off the sheet. I pointed silently to an array of articles.

"Why, there is the sweater I started last winter, and the oil painting I was going to enter in that contest! I— I—" Judy came to a stammering halt.

"My clipper ship, half finished, and the leather billfold I started in craft class, and—" Dan picked up a charcoal sketch. It showed promise. His instructor had suggested that he enter it in a national contest. The contest had closed months ago. The winning sketch was good, and it was finished. Dan's was good—but unfinished!

My husband eyed the array. There were several sheets of unfinished music. He had worked out the words and music of a song one day, and we had all liked it. He meant to try his luck with it at a radio station, but—The blueprints were of the house we planned to build on our acreage. There were some special ideas he wanted to incorporate in the plans.

"We surely start out with a bang, don't we?" Dan said slowly. "Then we fall flat on our face. Hey, Dad, where are you going?"

"I," his father paused at the foot of the stairs, "am going to phone Bob Stacy at the radio station."

Judy picked up the unfinished sweater. "To think I spent part of next week's allowance for yarn. It will be Christmas before I get to start those Argyles," she pouted.

Dan was studying his charcoal sketch appraisingly. When he turned, I was gathering up a pair of stamped pillowcases. I had done all the French knots, and then, well—there they were! There were other items that I had begun with enthusiasm and dropped with alacrity.

"Ah!" Dan grinned. "I wondered if you would confess to the same weakness that plagues your loved ones! What's this?" He picked up a neatly knit circle.

"That is the crown of the cap I started to knit for Jenny Frye's baby," I told him.

Judy giggled. "Jenny Frye's baby starts kindergarten this fall."

It took us quite a while to finish that array of articles on the basement table. The family agreed that nothing was to be put away unfinished

and that nothing new was to be started until that table was clear.

Not until we saw the display of completed articles did we realize how many things we had started with great enthusiasm and then forgotten!

What have we accomplished by now?

Dan's leather billfold is a contest entry in his craft class; hubby's song has been sung over the local radio station, and he has been invited to submit another; the house plans are being studied by an architect friend; today Judy started her first pair of Argyle socks; and I went shopping for crochet thread. A square a day? No, I won't promise that, but the lace tablecloth will be finished before I start something else.

We now have a family motto—

We begin with enthusiasm, and we finish in earnest!

We're Going to a Hukilau

(*Continued from page 641*)

Lake City. You could well understand why the people of Laie wept openly when the dedicatory prayer was pronounced by President George Albert Smith, then President of the Church. A community triumph had finally come to pass. Immediately after the services were over, the community of Laie served as host to the hundreds in attendance at a *luau* (feast) on the *hukilau* grounds. In the preparation of the food for this gigantic *luau*, the men roasted sixteen hogs in an underground stove (*imu*), and the women cooked several hundred chickens, while the young folk attended to the decoration of the dining rooms with beautiful fragrant island flowers, and serenaded their guests with their music.

Today, the community of Laie is divided into two wards, and is still expanding through the recent arrival of immigrants from Samoa, who have come to Laie to make their homes in order to be close to the temple. The *hukilau* is still held once every month and the profits deposited into a fund for the building of a gymnasium for the young people. Laie presently has twenty-one of her young people attending colleges in the United States. Six already have bachelor's degrees, two have master's degrees, two are school principals, and two are professional wrestlers presently in the

(*Concluded on following page*)



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Utah Cook Wins Sweepstakes Award

Mrs. Howard Stringham not only has 100 prize ribbons to show off, but 2 prize trophies as well. And she won them all in cooking competition! Last fall alone Mrs. Stringham took a total of 26 prizes and a Sweepstakes award—at the State Fair and the Davis County Fair.

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We're Going to a Hukilau

(*Concluded from preceding page*)

United States. In a matter of weeks, Laie will become the site of a junior college for the members and nonmembers of the Church in Hawaii. What better tribute could be paid this worthy community!

Laie has indeed taken her place among our better communities. Small as she is, she is showing the rest of Hawaii and the world that there is strength in working harmoniously towards a common goal, and in giving force to the words "unity, love, and brotherhood."

Yes, we're going to a *hukilau*, won't you join us?

Qualifications for Leaders

(*Continued from page* 629)

charity, humility, and diligence, and I especially like the latter two.

"Humility, that low, sweet root, from which all heavenly virtues shoot!" (Thomas Moore.) True humility is not an abject, groveling, self-despising spirit; it is but a right estimate of ourselves as God sees us. It is easy to look down on others; to look down on ourselves is the difficulty. They that know God will be humble. They that know themselves cannot be proud. Heaven's gates are not so highly arched as prince's palaces. They that enter there must go upon their knees.

It is no great thing to be humble when we are brought low, but to be humble when we are praised is a great and rare attainment. "If thou wouldest find much favor and peace with God and man, be very low in thine own eyes, forgive thyself little, and others much." Nothing sets a person so much out of the devil's reach as humility. True humility makes way for Christ and throws the soul at his feet.

Yes, we all have the right to enjoy this characteristic of humility, and you recognize that the Lord gives this next to the last qualification, after all the other virtues and characteristics, he names humility and then the last, diligence.

What we hope ever to do with ease we must learn first to do with diligence. The expectations of life depend upon diligence. The mechanic who would perfect his work must first sharpen his tools. "Work while

it is called today, for you know not how much you may be hindered tomorrow. One today is worth two tomorrows. Never leave that till tomorrow which you can do today." We cannot live on past records. Today is the important day in our lives.

In all departments of activity, to have one thing to do and then to do it is the secret of success. He who labors diligently need never despair, for all things are accomplished by diligence and labor.

The great charge is ours to go forth, fortifying ourselves with these characteristics as true leaders, that we might be able to feed the bread of life to the youth of the Church.

Spiritualized Scouting

(*Continued from page 643*)

wholesome influence. It brings association with decent men and activities that build and save boys and men.

Oscar Benson, a Scout advocate of a former generation, made it a hobby to interview men in death row, men about to give their lives for their crimes. He summed up the interviews that he had with some 125 of them by saying, "Not a single one of them would admit that he had ever known a decent man."

I think that scouting must have as one of its prime objectives, the providing of a decent man, or men, for these boys, a man that can take the time to counsel them at the crossroads of life as to whether they shall take the easy wrong road or the hard right turn that will determine their whole future. If we can do no more than that, we will have served a noble purpose and will have made worthwhile all the effort that goes into the program.

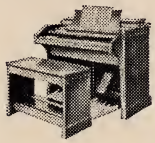
We refer to this adolescent age as an "unhappy age." As I deal with young people I am convinced that we could say it is "an intensely anxious age." You can't put it aside by saying they have a "what the heck?" attitude or an "I don't care" attitude. As I visit with them and work with them, I tell you that *they care intensely*, and if scouting is presented to them in a challenging way, they will accept it.

Men result from boys, just as the body is a result of food, and the mind is a result of thought, character is a result of building. There is no argu-

(*Concluded on following page*)

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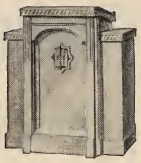
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SPIRITUALIZED SCOUTING

(*Concluded from preceding page*)

ment; it has been amply demonstrated that all boys will respond to leadership if it comes soon enough and if it is good enough. "As the twig is bent, so the tree is inclined."

Today's great need is for better leaders—dedicated, devoted leaders—not the kind who grudgingly parcel out a few minutes of their time like a miser counting out pennies, but leaders who can and will give generously of their time to boys. I mean leaders who can talk to them and inspire them and fire them with the flames of ambition.

How much is a boy worth? I come back to that. A plain bar of iron is worth $2.50. The same bar made into horseshoes is worth $10.50, if made into needles it is worth $3,285.00; and if turned into balance springs for watches it is worth $250,000.00—one quarter of a million dollars. In each of these cases the material is the same; the difference lies in what is done with the material.

Whether a boy turns into a worthy citizen or a delinquent—will often depend on the program he is subjected to and the leadership he receives during his early formative years.

A TEMPLE IS RISEN TO OUR LORD

(*Continued from page 626*)

for this sacred ceremony, and officially and reverently we this day lay the cornerstone of the temple to signify deep gratitude for that which has been accomplished and our firm resolution, with thy divine aid, to complete this noble structure, and as thy servants, holding the Holy Priesthood, we devote, consecrate, and dedicate this cornerstone with all that it represents and typifies, and these ceremonies unto thee, as an offering from thy grateful people.

"We pray to thee to accept this offering and in thy providence to bring about the completion of this holy temple. As thou hast done in the past, continue to pour out thy blessings upon those who labor and contribute to the consummation of this work.* * *

"And now, our Father, we offer a special prayer unto thee that during the course of construction and thereafter this holy temple erected to thy name may constitute a great and powerful missionary force in the spreading of the gospel of our Lord among the children of men. Standing amid the lofty mountains of this traditional land of freedom, may it be accounted as a monument to liberty, freedom to worship, freedom to speak, freedom to assemble, and freedom of conscience. And may it be an oracle in the proclamation of the divine principles which underlie these precious freedoms.

"Grant, O Lord, that those who come here, or who are otherwise attracted to this project, may be susceptible to the vital and transcendently beautiful principles of life given to the world in the restored gospel of our Lord and Savior. May they yield themselves without prejudice to the impressions of thy holy Spirit, and in humility come to an understanding of man, thy Son, his beginning, his probation in mortality, and his eternal destiny. And may those who minister here, representing thee and thy work, be inspired in the presentation of these divine principles with clarity and the conviction of testimony.* * *

"These high purposes for this noble structure, we lay before thee, our Father. If it be thy will, may they come to pass, we humbly pray, in the name of Jesus Christ, our Lord. Amen."

The steel point of the tower was placed in January 1955. The work of the interior progressed until by the end of May the plastering on the interior had been completed, the acoustical ceilings installed, and the washing rooms were being tiled. In January 1955 the plaster casts of the oxen for the baptismal font were shipped to Switzerland, arriving in March, and being turned to the foundry in Mendrisio, Switzerland, there to be cast in bronze. The Utah artist, Millard F. Malin, was director in charge of the making of the plaster casts of the oxen. He had as his assistants Morris Brooks and, Carl Quilter at first, and later Torlief Knaphus.

The shipping of the plaster casts was a worrisome one for Director Malin. He, however, used manila hemp fiber with the plaster for casting, and he said that this made "the

casts ten times stronger than the ordinary plaster."

The landscaping was completed by June 1955, with shrubs and trees planted, and the lawns seeded, to make all a bower of beauty by the time of the dedication in September.

The testimonies which have grown out of the erection of this new temple have been many and varied. President and Sister Bringhurst bear their testimony to the power of the Lord and his assistance in the selection of the temple site. Brother Edward O. Anderson also bore testimony to the continued direction of our Lord and Savior. He had gone to Zurich, Switzerland, in December 1954 to the offices of the General Electric Company there, relative to obtaining their advice concerning the installation of electric lighting in the temple. He wanted to know the latest developments in electricity in Switzerland, in order to make the lighting at the temple the most effective and up-to-date available.

During the course of the conversation, Brother Anderson was shown a picture of the inside of a building which had been photographed to illustrate how effective the lighting was. Brother Anderson studied the picture for a few minutes and then asked, "Do you know what building this is in which this picture was taken?" The gentlemen answered, "No," then they continued by stating that the picture had probably been sent to them by their American offices. Brother Anderson then said, "That is a picture of the inside of one of the Mormon temples—the Kirtland Temple—dedicated in March 1836."

Brother Anderson was deeply moved by this experience. It bore testimony to the inspiration of the early leaders of the Church. The picture showed a detailed view of the pulpits, the seating arrangements, and the lighting, with which, of course, these gentlemen were most concerned.

Not all of the faith-promoting stories from the peoples in the missions have come to light. But one, from an eighty-year-old member of the Church in Switzerland, is deeply stirring. This poignant story was sent to the First Presidency by President Bringhurst, in a letter dated April 18, 1953:

"Sister Therese Leuscher gives for the building of the temple in Switzerland Fr. 100 to help with its cost, and

(*Continued on following page*)

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A TEMPLE IS RISEN TO OUR LORD

(*Continued from preceding page*)

'It is my wish that the Almighty God may accept the temple just as sacred as He did the Kirtland Temple, although I will not live when this holy building will be dedicated.' " President Bringhurst related that this woman was a widow and had taken a long time to collect the money because she was poor. The money that had been entrusted to President Bringhurst had been given in half franc pieces, truly the widow's mite!

To Sister Belle S. Spafford and the author it was most soul-satisfying to hear the Saints from Helsinki, Finland, and the Scandinavian countries as well as from Holland, Germany, and Switzerland, tell of their great hope in being enabled to go to the temple of the Lord and there receive their endowments for themselves and be permitted to do temple work for their kindred dead. One woman, over eighty, living in Denmark, was saving her little bits of money that she might go through the temple. She said that if she didn't live to go through, she would give the money to someone else who could travel to the Swiss Temple. This is indicative of the feeling of the Saints in Europe who wish to bring their families to complete ordinances which will bind man to wife, children to parents through all the eternities to come—and to bind the present to the past as well as to the future. This binding of one generation to another under the Holy Priesthood assures the endurance of the family throughout eternity.

At the time of the preparation for the purchase of the building lot for the erection of the temple in Switzerland, the First Presidency sent letters to all mission presidents in Britain, Denmark, East Germany, Finland, the Netherlands, Norway, Sweden, the Swiss-Austrian, and the West Germany. The rejoicing of the Saints can well be imagined. Many of them cannot make a trip to the United States, Canada, or Hawaii for their endowments; many of them are poor, having barely enough on which to subsist; many of them are barely recovering from the effects of devastating war; others are too old to understake the journey to a new land and try to find employment in a country whose language they do not know.

Bringing the temple to the European Saints was foreseen as early as August 1906 when President Joseph F. Smith predicted that "the time would come when temples to the Most High would be built in various countries of the world." At the time, he was in Zurich, Switzerland, and his prophecy was printed in the mission publication, *Der Stern*. The Swiss Mission was organized under the direction of Elder Lorenzo Snow, then European Mission president, in 1850. He sent Elder Thomas B. H. Stenhouse into Switzerland from Italy, where he and President Snow were traveling. President Snow's instructions were for Elder Stenhouse to dedicate the land of Switzerland for the preaching of the gospel to the Swiss people. This great country has afforded an especially productive field of labor, and missionaires who have labored in Switzerland are particularly well pleased that those faithful converts who have been unable to come to the United States will now be privileged and blessed with marriage for eternity. Missionaries to the other European countries also rejoice in the opportunities awarded the faithful members.

Almost as soon as work on the temple began, visitors from all over Europe began to travel to the site. A woman, not a member of the Church, became interested and set her little stand at one corner, just outside the temple lot, a sort of Bureau of Information. She obtained and distributed tracts. Now, however, the official Bureau of Information is incorporated into the Bern branch chapel. President William F. Perschon of the Swiss-Austrian Mission reported that during the months of March and April, 5648 visitors came to the temple grounds. Following this there were 3063 conversations at which 3061 copies of *Joseph Smith's Story* were accepted by the visitors. In addition over one thousand visitors to the temple grounds were noted, these latter not visiting the temple itself.

To facilitate the understanding of the visitors, a display of temples has been prepared by the Swiss missionaries. This display gives the visitors a good idea of the international nature of the Church. The change in attitude throughout Switzerland has been gratefully noted, since now the

citizens of that country recognize that this is the Church of Jesus Christ of Latter-day Saints, and not merely a sect.

It is altogether fitting and a reward for work well done that Samuel E. Bringhurst, whose efforts to obtain the land for the ground and to make initial contacts that resulted in this temple, should be honored to serve as the first president of the Swiss Temple.

President and Sister Bringhurst will leave for Bern, Switzerland, August 15, 1955, Elder Bringhurst having been set apart for his new position July 30, by President David O. McKay. Elder Bringhurst will assume the responsibility of completing the arrangements for the dedication of the temple, beginning September 11, 1955.

Elder Bringhurst is no stranger to the country or the people among whom he will officiate. He served his first mission in what was then the Swiss-German Mission from 1909 to 1912. He returned as mission president to the Swiss-Austrian Mission in 1948, serving until 1953. His Church experience has been enviable: He served as bishop of the Murray First Ward from 1928 to 1938; then as president of the Cottonwood Stake from 1938 to 1942. In 1944 Elder Bringhurst was called as president of the Northwestern States Mission; later he was called as president of the Swiss-Austrian Mission.

THE BEAUTY of the Swiss Temple is not difficult to imagine. The top of the tower is of a gold color; the base of the tower is white. The vertical side pillars and those down the front and sides of the tower are also white. The rest of the building is a creamish-gray color. The canopy over the temple door is white. Standing against the vivid green of the Swiss countryside and against the intense blue of the Alps and the Jurals, and a vivid sky, the Swiss Temple will impel man's thoughts to turn to God, the Eternal Father.

The Los Angeles Temple will be the next temple dedicated; two others are being planned: one in Great Britain and one in New Zealand.

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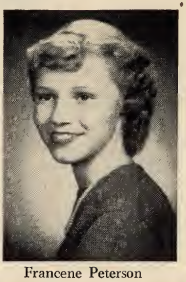
PERFECT ATTENDANCE A HABIT



Sharol A. Mueller

Sharol Annette Mueller has recently completed her sixth year of perfect attendance at all Church meetings since she became twelve years of age. Perfect attendance is a habit with her and she hasn't missed a meeting that she was supposed attend in nearly fourteen years. She is a recent graduate of the Tooele Seminary, and took part in the Junior Gleaner department at the MIA conference last June. She teaches a Junior Sunday School class and is a chorister. Sharol is the daughter of Mr. and Mrs. Oran G. Mueller of Tooele, Utah.

OUTSTANDING RECORD



Francene Peterson

Francene Peterson has achieved a five year one hundred percent attendance record for Mutual, Sunday School, and sacrament meeting. She was an Honor Bee, a two year Mia Joy, and is now waiting for her eighteenth birthday so that she may apply for her Silver Gleaner award. She is an assistant chorister and a teacher in the Owyhee Ward Junior Sunday School. Her parents are Bishop and Mrs. James A. Peterson. Owyhee Ward, Nyssa (Oregon) Stake gained the "Hall of Fame" this year with ninety percent of their homes subscribing to The Improvement Era.

Long Beach, California

Dear Editors:

I would like to tell you just how much The Improvement Era has meant to me. I have saved every copy I could and take them out often and read through them and how wonderful they are, and as I look through the pages filled with such words of wisdom and knowledge I thank my Heavenly Father for such a wonderful magazine. To me there could be no finer magazine.

May the Lord bless you in this work always.

Sincerely,
(Signed) Mrs. Howard Loveland

We have just learned that the August frontispiece is the work of D. Elmer Johnson of American Fork, Utah. The photograph had been in our files for years, and the photographer's identification had been lost. Photographer Johnson wrote identifying himself, stating that the picture was taken in front of the LDS chapel at Keei, Hawaii.

Los Angeles, California

Dear Brethren:

We enjoy The Era very much and I read it from cover to cover.

I especially enjoy the poems, the editorial by President McKay, and the articles by Dr. Hugh Nibley. They have been so informative, and I know the research behind them must have represented a tremendous lot of work that few people are capable of doing. May God bless you in the wonderful work you are doing in publishing such an outstanding magazine.

Sincerely,
(Signed) Mrs. Rose H. Behrman

Guam

Dear Sirs:

Along with my change of address I would like to take this opportunity to thank you and those who have made it possible for me to receive The Improvement Era, for it is a wonderful magazine, written and edited by wonderful people.

To me being in the service and away from home, the Era has a special meaning, for it can bring home close to you a means whereby one can keep up with the growth and development of the Church, as well as the Church doctrines. The Era is one of the greatest spiritual aids the serviceman has.

May God bless you all.

Sincerely,
(Signed) Albert W. Jones

In the article "Alberta Marks Her Golden Years," on page 591 of the August Era we reported that the president of the Alberta Temple was Edward L. Smith. President Smith's name is Willard L. Smith . . . and we apologize!

"PUPU HIMENE" FROM THE TAHITIAN MISSION

From Papeete, Tahiti, comes this picture of their branch youth chorus, or as their banner says "*Pupu Himene*" (singing group), made up of branch members and investigators. Incidentally the S. D. J. stands for *Saints des Derniers Jours*, which is the French way of saying Latter-day Saints. The group has been singing together since April and is planning a tour of the islands of Raiatea, Tahaa, and Bora-Bora.



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